TRILINGUAL

PANJSURA SHARIF

[FIVE CHAPTERS OF THE HOLY QURAN]

IN ARABIC, ENGLISH AND URDU

WITH

Explanatory Notes and a Short Sketch of the Holy Prophet's Life

BY

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To

Every Muslim Brother who believes in the sacred Kalima

لا اله الا الله محمد رسول الله

There is no God but Allah; Muhammad is His apostle.

بسم الله الرحمن الرحيم

PREFACE

IN the following pages I have attempted to give the English-knowing public, both Muslim and non-Muslim, a glimpse from the Holy Qur-án and the Prophet's life. The Qur-án is a big Book; hence for an average reader it is rather difficult to go through it thoroughly; and especially these days when life has become so busy. This concise selection, however, is expected to encourage the young readers, and create in them a taste, a search for the treasures of wisdom and knowledge of the Holy Book.

No less important is the life of the Prophet, which is chequered and eventful. He passes through various circumstances; and at every phase of his life, evinces such noble traits of human character that are a source of light for posterity.

Therefore, this booklet contains six chapters of the Qur-án, including *Al-Fatiha*, the opening one, printed in line-blocks with Urdu and English

Translations and Commentary and also a life sketch of the Holy Prophet. The opening chapter of the Qur-án is, so to speak, a prelude to the other five chapters, after which this booklet is named according to the popular usage. It also contains two essays on the Qur-án, and an article on Islam, giving the important teachings of our Faith. Thus the book, though concise, contains all necessary information about Islam. It is expected that these pages will dispel many wrong notions against our religion from the minds of the Western people, and also from the minds of those who have got their way of thinking.

I am indebted to the members of the Islamic Literary Mission, who have helped me in its publication, and in the distribution of a number of its copies, free of cost, for the publicity of Islam. My thanks are also due to Mirza Said Beg Sahib, Editor *Zaraat*, (Lahore) and Master Faqirullah Sahib, who assisted me in revising the copy of the Arabic Text. I am thankful to the Ripon Printing Press too for their hearty co-operation, and keen interest in revising the proofs of the book.

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A SHORT SKETCH
OF
THE HOLY PROPHET'S LIFE

A SHORT SKETCH
OF
THE HOLY PROPHET'S LIFE

هست او خیر الرسل خیر الانام
بر نبوت را بروشد اختتام

TRANSLATION

He is the best of all prophets and the best of humanity.
In him every prophethood has come to Finality



TRANSLATION

He (the Holy Prophet) reached the zenith of eminence with his merits :
And he dispelled darkness with his lustrous appearance.
All his manners were excellent.
Therefore, pray for Divine blessings on him, and on his offspring.

وہ نبیوں میں رحمت لقب پانے والا
مرادیں غریبوں کی بر لانے والا
مصیبت میں غیروں کے کام آنے والا
وہ اپنے پرائے کا غم کھانے والا
فقیروں کا ملجا ضعیفوں کا ماویٰ
یتیموں کا والی غلاموں کا مولیٰ
خطا کار سے در گذر کرنے والا
بد اندیش کے دل میں گھر کرنے والا
مفاسد کا زیر و زبر کرنے والا
قبائل کو شیر و شکر کرنے والا
اُتر کر حرا سے سوئے قوم آیا
اور اِک نسخہ کیمیا ساتھ لایا

A PEN PORTRAIT OF THE HOLY PROPHET

(*Hulya-i-Mubarak*)

INSTEAD of the Holy Prophet's photographic portrait which does not exist, I give below a pen portrait as recorded in the *Bukhari*,[1] the most authentic Book of *Hadith* :—

The Prophet was neither too tall ; nor too small or dwarfish. When he walked by himself, people said he was short-statured ; but when he walked with another, he seemed taller. He would say that the medium height was the best.

His complexion was white, without being wheat-coloured or too white—the colour that is pure white is free from every mixture of yellow. red or any other colour. Some have described him as being ruddy ; and for the sake of coincidence have said that the organs exposed to the air and sun, such as the face, the neck and the ears were reddish, while the parts covered with clothes, were pure white.

1. Also in Tirmizi's *Shamail*, Ibn-i-Hambal's *Musnad*, and *Muslim*.

His hair was curly, and not entirely hanging down, and neither too bushy nor shaggy. When he combed it, there was a wavy appearance in it; and they say his hair flowed down to his shoulder; and it often reached the lobes of his ears. He sometimes parted his hair into two locks, one on each side of ear; sometimes he would comb his hair above his ears, so that his neck could be seen there. In his beard and head, there were only seventeen grey hairs, and never more than that. His face was more beautiful than that of others. He who described the Holy Prophet's face, always compared it with the full moon. As his skin was fair, his anger and cheer could be discerned from his countenance. His friend Siddiq-i-Akbar, describes him thus in this couplet:

As there is no darkness in moon-lit night,
So is Mustafa, the well-wisher, bright.

The forehead of the Prophet was wide, and his eyebrows thin and full; and between the eyebrows there was a silvery lustre. His eyes were large and expanded, deep and dark with a

tint of redness ; his eyelashes were long and thick, so that they looked about to meet. His nose was proportionately sloping lengthwise, and his teeth were a little interspaced ; and when he laughed, his shining teeth rivalled with lightning. His lips were beautiful and fascinating. His cheeks were not soft but hard. His face was neither elongated nor circular, but roundish. His beard was thick, and he would not get it trimmed ; but allowed it to grow, though he had his moustache cropped. The neck of the Prophet was more beautiful than that of others ; it was neither long nor short. The part of it exposed to the sun and air looked like an urn of silver besmeared with gold. His breast, free from all malice, was broad ; the flesh of none of its parts seemed prominent, above that of others. It was even and transparent and smooth. From the thorax to the navel there was a line of hair, and there was no hair besides. Both the shoulders of the Prophet were broad and thickly overgrown with hair. His shoulders, ankles, and arm-pits were fleshy ; and his back was broad, and near his right shoulder blade there was a mark like a seal, and in it there was a black mole, somewhat yellowish, round

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which there was some thick hair. Both his hands and arms were fleshy, his wrists long and his palms broad, and his hands and feet broad and expanded. His fingers were as if they were phalanges of silver. His palm was soft like velvet, and full of scent like that of a perfumer. His thighs and calves of the legs were fleshy. His body was moderately stout, and even in his old age his flesh was as muscular and sinewy as if he was newly born.

His gait was firm, and his step steadfast. In walking he leaned forward and put his steps close to each other. He would say that compared with others, he was more like Adam, and that in his morals and constitution, he resembled his father Abraham.

I

THE EVENTS OF LIFE

BIRTH AND EARLY LIFE

THE Holy Prophet Muhammad (peace be upon him), the son of Abdulla and Amina, was born on Monday, 12th Rabi-ul-Awwal, 29th August 570 A.D., in a family of the Quraish, in Mecca. His father passed away a few months before his birth ; while he lost his mother when he was in his sixth year. The charge of the doubly orphan boy was, therefore, taken over by his aged grandfather, Abdul-Muttalib, who died after two years, leaving the boy to the care of his uncle, Abu Talib. He was not taught reading and writing, as literacy was no qualification with the Arabs. At the age of twelve, he accompanied his uncle on a trade expedition to Syria. When he was 25 he married, on her own request, a venerable lady, Khadija, in whose service he was as a tradesman. She was fifteen years his senior, yet he loved her deeply, and always

thought of her after her death. Several children were born to them. From his early childhood upto the age of 40, when the mantle of Prophethood fell upon his shoulders, he showed all the noble traits of human character, and won from his people the title of *Al-Amin*, the Faithful One. One notable achievement before the call deserves mention, for it gives us an insight into the heart of the Prophet. He formed a society of honest men, whose aim was to track down the offenders, and bring them to justice, and to adopt means to protect the widows and orphans, who were the victims of oppression.

THE CALL

WHEN the Call came to him, the Holy Prophet being weighed down with the sense of responsibility, hastened to his wife, Khadija, to seek relief and consolation. The words she used at this occasion, are worth recording: "God will never forsake you; for you show due regard to blood ties, you carry the burden of the decrepit, you practise virtues, entertain guests, and stand by what is righteous in the face of odds." These words coming from the Prophet's wife, are a true

index to his character. The first to embrace Islam was his wife Khadija, who was followed by his freed slave Zaid; his cousin, Ali; and his friend Abu Bakr, who all knew him thoroughly.

OPPOSITION

THE Prophet's mission was diametrically opposed tot he heathen religion of the Quraish. They bitterly resented the open denunciation of their idols, and approached Abu Talib to silence his protege. The uncle under the collective pressure of the Quraish agreed to do so, and actually advised his nephew to desist from his "reckless efforts." But the Prophet said: "Uncle dear, even if they place the sun in my right hand, and the moon in my left, to turn me from the work I have in hand, surely I shall not stop till the Lord carries my cause to victory or I perish therein." Upon these words, he burst out into tears. The uncle was touched and said: "Go in peace, son of my brother, and say what you like, for, by God, I will, on no condition, forsake you." This decision of Abu Talib came as a surpirse to the Quraish. They now tried to allure the Prophet, and said to him: "Listen, if you want to be

For instance we cannot stand as idle spectators, when a tyrant is doing a sheer wrong to the weak, or is trampling down their legitimate rights. The Prophet too wielded the sword, but he always did it in self-defence. And even in this defensive warfare, he was extremely considerate to the enemy. He has enunciated some rules for his army, which in the words of Abu Bakr, his first successor, are as follows :

"When you meet your enemies in the fight, comfort yourself as befits good Muslims If God gives you victory, do not abuse your advantages, and beware, you should not stain your sword with the blood of him, who yields, neither touch the children, and the women, nor the infirm and the old men. In your progress through the enemy's land, cut down no palms, nor other fruit trees ; burn no dwellings from the stores of your enemies, take only what you need for your wants. Let no destruction be made without necessity, but occupy the city of the enemy, if there be any that may serve as an asylum to your enemy, then destroy it. Treat the prisoners and him, who tenders himself to your mercy, with pity, as God shall do to you in your need, but trample down the proud and the rebellious ; nor fail to crush those, who have broken the conditions imposed upon them. Let there be no perfidy, nor falsehood in your treaties

with your enemies ; be faithful in all things, proving yourself ever upright and noble ; and maintaining your word and promise truly. Do not disturb the quiet of the monk or hermit, and destroy not their abodes.

I think many civilized nations of the present day can take lesson from these rules.

THE PROPHET'S TREATMENT OF ALIEN SUBJECTS

THE Prophet was extremely kind to his alien subjects, and he never interfered with their faith. "No compulsion in religion" has been his principle throughout his life. This can be well illustrated by the historic charter granted by him to the Christians of Najran, which runs thus: "To the Christians of Najran and the neighbouring territories, the security of God, and the pledge of His Prophet, are extended, for their lives, their religion, and their property, to the present as well as to the absent, and others besides. There shall be no interference with the practice of their faith or their observances, nor any change in their rights or privileges ; no bishop shall be removed

from his bishopric; nor any monk from his monastry; nor any priest from his priesthood; and they shall continue to enjoy every thing great and small as heretofore; no image or cross shall be destroyed. They shall not oppress, or be oppressed, they shall not practise the rights of blood vengeance as in the days of ignorance. No tithes shall be levied from them; nor shall they be required to furnish provisions for the troops " (*Fatuhul Buldan*, p. 55).

THE PROPHET ON CAPITAL AND LABOUR

THE problem of capital and labour was not so acute in the days of the Prophet, as it is now; yet, his teachings and life show, that he was against capitalism, and in favour of labour. He never hoarded wealth ; but spent all what he had in charity. Centralization of wealth is against the spirit of Islam. Its law of inheritance, by which, every relative, male and female, of the deceased, is entitled to a share in the property; its institution of Zakat, by which, every well-to-do Muslim is enjoined to part with a portion of his wealth for a national fund; its prohibition of usury; and its encouragement for the trade,

are all meant to decentralize wealth, and provide work for the labour. The Prophet invariably showed sympathy to the labour. "Give the labourer" says he "his wages, before his perspiration dries up." In Islam, labour has a dignified position. The Prophet has always spoken highly of one, who earns his living by the sweat of his brow. Here are a few sayings of his on the point:

1. Pray in morning and evening, and spend the day in your pursuits.
2. He, who works neither for himself nor for others, shall not receive the reward from God.
3. Those, who earn honest living, are the beloved of God.
4. God is gracious to him, who earns his living by his own labour, and not by begging.
5. Pay the workman his wages before his perspiration is dried up.
6. Whoever monopolises trade, is a transgressor.
7. O God! keep me from inability and laziness.

The Prophet was a King at Medina, yet he never shunned any work. He always felt pleasure in working as an ordinary man. When a ditch was being dug round Medina, he himself was one of the workmen, using spade among his people. Thus the Prophet has dignified labour by practice and precept.

THE PROPHET ON THE STATUS OF WOMAN

WOMAN was in a most degraded position before the advent of the Prophet. The birth of a daughter was a sign of humiliation, and the newly-born babe was buried alive in burning sand to die under the scorching heat of the sun. The woman, in pre-Islamic days, had no right to inherit property ; nay she herself was a part of the inheritance, and was taken possession of along with other property. The Prophet came to rescue her, and raised her status equal to that of man. In Islam, she can inherit, own, and sell property ; and can enter into all sorts of transactions. Kind treatment of women was the slogan of the Prophet. Even on his death-bed, he bade the Muslims to be kind to

their better-halves. "Treat them kindly" says the Holy Quran. In the words of the Holy Book, they are "garments for men, while men are garments for them." The institutions of divorce and polygamy, which are wrongly supposed to be degrading to woman, are only meant to maintain woman's honour and happiness in certain exigencies of life. I have fully dealt with this point, in my book *The Kingdom of Heaven.* The paucity of space does not permit me to enter into this discussion here.

III
DOMESTIC LIFE

POLYGAMY EXPLAINED

THE Prophet's domestic life has been made the target of hostile criticism on the ground of his several wives. Let us consider this point first. Upto twenty-five, he led a celibate life, with perfect chastity, in a hot country like Arabia, where sex relations were very loose. From twenty-five to fifty-four, he lived in a married state with one wife, Khadija with perfect devotion to her, though polygamy was the order of the day in the land. From fifty-four to sixty he contracted several marriages; and lastly from sixty till his death he contracted no marriage. Now had the Prophet been a slave to his passions, he would not have led his youth in celibacy, with absolute purity of character, especially in a country where there was no moral force of society. His worst enemies could not point to a single blot on his character when challenged by the Quran (10: 16). Even

according to a hostile writer like Sir William Muir, all authorities agree "in ascribing to the youth of Muhammad, a modesty of deportment and purity of manners, rare among the people of Mecca." Youth is the period when passions run riot; and a man, who does control himself in youth, and that also in celibacy cannot possibly fall a prey to lust in old age. Thus the first period of his life, the period of celibacy upto twenty-five years of age, conclusively proves that Muhammad can never fall a prey to his passions. Take now the next period, the period of monogamous married life with Khadija, who was 15 years senior to him. The Prophet led a life of utmost devotion to her, till she died when he was fifty. Now, polygamy was the rule in Arabia; and the high and the low, the rich and the poor, resorted to it indiscriminately. The first wife had no cause of complaint against it. The Holy Prophet belonged to the noblest family of the Quraish, and could marry as many virgin girls as he liked. But no, he lived with one wife till the age of fifty, when all passions are naturally cooled down.

Now comes the third period, the period when he contracts several marriages. Of all

his wives, Ayesha was the only one, whom he married as a virgin. Her father Abu Bakr, the greatest friend of the Prophet, offered him her hand, when he suffered the bereavement of his wife, Khadija, and his uncle, Abu Talib. Ayesha was a precocious girl, and both Abu Bakr, and the Prophet saw in her the great woman of the future, who was best suited to be the espouse of the greatest Teacher of humanity. Therefore, the Prophet accepted the offer, and married Ayesha, when she reached the age of puberty. Her marriage was solemnized towards the close of the second year of flight *(Hijrat)*; when a series of battles began with the Quraish and other tribes, which greatly reduced the male population. These battles continued upto the eighth year of the flight, and it was during this period that the Holy Prophet contracted all marriages, which appear now objectionable to the hostile critic, but which caused no disapprobation from friend or foe at that time. The reason is obvious. These marriages were out of compassion for the forlorn widows, and not for indulgence of passions. Even a Christian writer admits it. "It would be remembered, however, that most of Muhammad's

marriages may be explained, at least as much by his pity for the forlorn condition of the person concerned as by other motives. They were almost all of them widows, who were not remarkable for their beauty, or for their wealth but quite the reverse." To ascribe "motives" is not the correct way of judging things. Let us look at facts. The Prophet had now a young beautiful wife, Ayesha in his house. None of the other wives, whom he married later, could compete with her in beauty or youth. We have already seen that from his childhood to youth, and from his youth till old age, the Prophet remained a master of his passions. Therefore no other motive than the compassion for the ladies concerned, can be attached to these marriages. Had there been any other motive, his choice would have fallen on others than widows. Take another point. This period is a period of warfare, in which battles had to be fought in quick succession. Huge armies of the Quraish and other tribes, came to crush the small band of Muslims at Medina, and the Prophet and his companions, had to pass busy days and restless nights. Is it possible for a man to lead a life of ease and luxury in

these circumstances? Even if a man is prone to lead a life of self-indulgence, he would not do it in a time when he is surrounded by enemies. Again, was there any change in the later days of his life, when he was practically the sole monarch of the whole of Arabia? "In the shepherd of the desert, in the Syrian trader, in the solitary of mount Hira, in the reformer, in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Khosroes and the Greek Heracleus, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them. The accidents are changed, the essence seems to me to be the same in all" (Bosworth Smith). From the state of a helpless orphan, the Prophet rose to the position of a powerful sovereign, yet that did not create the slightest change in his mode of living. He subsisted on the same simple food, wore the same humble dress, and lived the same poor man's life, as he lived in the state of orphanhood. One earthen jar of water, and a coarse mat, was the only furniture of his room in Medina, when he was the King of Arabia.

Can any one think, that such a man will take a number of wives for self-indulgence, and that also in the later days of life, when all passions subside. In fact, these marriages were contracted to give shelter to the forlorn widows of his friends, who had fallen in battles. And the Prophet was morally bound to give them shelter. Besides, certain political reasons also led to some marriages. For instance, the marriage with Juwariyah, a lady of Bani Mustalaq, and the marriage with Safiyyah, the widow of a Jewish chief, were contracted, because the Prophet wanted to conciliate both these tribes.

The case of marriage with Zainab, deserves special notice, as it has been made the basis of calumny. Zainab was the first cousin of the Prophet, being the daughter of his aunt. She was offered to the Prophet, by her brother. But the Prophet wedded her to Zaid, a slave, whom he had freed, and who was deeply attached to him. But unfortunately the couple could not pull on, and ultimately divorce took place against the wishes of the Holy Prophet. Now, divorce is a stigma on a woman, in the popular eye. In the present case, a freed slave had divorced a lady of high birth, whose

condition was really pitiable. And the whole responsibility of it rested on the Prophet, who arranged the match. So he married Zainab to give her protection, and also to remove the false notion that divorce degraded a woman. Had he had any desire for Zainab, he would have married her, when she was first offered to him.

We now come to the fourth, and the last period of the Prophet's life. With the truce of Hudaibiyya, the eternal warfare came practically to an end ; and the bloodless conquest of Mecca in 8 A.H. made the Prophet the undisputed King of the whole Peninsula. This was the time when peace was established in the country, and the normal conditions were restored. But from this time till the end of his life, the Prophet does not contract any new marriages. What is the evidence of facts then ? It is only this, that the several marriages contracted by the Prophet in the days of war, were meant to give shelter to the poor widows, whose husbands had fallen in the cause of Islam. And the Prophet would have been cruel, had he not done so.

MANNERS AND MORALS

THE space here does not permit me to depict all sides of the Prophet's character in detail. Therefore, I will touch only a few salient features of his manners. His simplicity, his humility, his broadmindedness, his generosity, his forbearance, his earnestness of purpose, his firmness in adversity, his meekness in power, his humility in greatness, his kindness to animals, his passionate love for children, his charity, his frugality, his bravery, his magnanimity, his even-handed justice ; volumes can be written on them.

SIMPLICITY

SIMPLICITY and sincerity were the outstanding features of his character. He would do all sorts of things with his own hands. He would patch his own clothes, would mend his own shoes, and would milk his own goats. In person, he would dust the house, and help his wives in other household work. He worked like a labourer in the construction of the mosque, and again in digging a ditch round Medina. He would do shopping, not only for himself, but

also for his neighbours, and poor aged widows. Thus by his own personal example, he has dignified labour. He despised all sorts of ostentation. He did not like his companions to get up on his arrival. Once he said: "Do not rise for me as do the non-Arabs." When a certain man wanted to kiss his hand, he withdrew it, saying, "That was the custom of the non-Arabs with their Kings." He would accept the invitation of even a slave, and would take his meals in the company of all classes. When seated among people, there was nothing about him to make him conspicuous.

Once he was out in the wood with his friends. The company wanted to cook their meals, and every one was allotted a piece of work. The Prophet himself went to pick up fuel.

SINCERITY

THE Prophet was a sincere friend. He loved his friends deeply. While shaking hands, he would never draw his hand first. He met every body with a smiling face. He would talk freely, never assuming an artificial air of

superiority. He would always be first in greeting a friend, and would never listen to a backbiting of him.

GENEROSITY

THE Prophet's generosity even to his avowed enemies, who bitterly persecuted him for twenty long years, stands unique in the annals of the world. The Meccans, who subjected him and his friends, to the most barbarous tortures, for about a quarter of a century, were not only granted general amnesty, but were let off, even without the slightest reproach. "The magnanimity, with which Muhammad treated a people," says Muir "who had so long hated and rejected him, is worthy of all admiration." He never returned evil for evil, so far as his own person was concerned.

SENSE OF JUSTICE

IN the administration of justice, the Prophet was scrupulously even-handed; Muslim and non-Muslim, friend and foe, being all alike in his eye. The people had absolute confidence in his sense of justice. Even before the call,

they brought their disputes to him for settlement. At Medina, when he was not yet the head of the State, the Jews and the polytheists accepted him, as the arbitrator in their disputes. Once the case of a Jew and a Muslim came before him : and he decided it in favour of the Jew. In his dealings with the enemy, he was invariably true to the Quranic injunction, "Let not the hatred of a people incite you not to act equitably" (5 : 8). Just a few hours before he breathed his last, he said to an assembly of his companions: "If I owe anything to any body, it may be claimed ; if I have offended any body, he may have his revenge." He never asserted his superiority to others. Once, when he enjoyed the dignity of a King at Medina, a Jew, whom he owed some money, came to him, and began to reproach him for the delay in the payment of the loan. Umar was enraged, but the Prophet silenced him and said : "It would have been meet for you to advise both of us—the debtor to repay the debt with thanks, and the creditor to demand it politely." And he paid the Jew more than his due. He was extremely kind to servants. Ans, who remained

in his service for ten years at Medina, says that the Prophet never scolded him. He kept no slave. As soon as he got one, he set him free.

CHARITY

HE was most charitable. He never gave a flat refusal to a beggar. He spent all what he had, in charity, and never kept a coin over a night in his house. He would feed the hungry, himself going without food. While on his death bed, he sent for all what was in his house, and distributed it among the poor. Once ninety thousand dirhams were brought to him, which he put on a mattress, and began to distribute, and did notdisap point any beggar; so much so that the whole amount was exhausted. On another occasion a large sum of money was received as tribute from the province of Bahrain. It was placed in the courtyard of the mosque. After the service, the Prophet began to distribute it. Abbas who had been reduced to poverty in the battle of Badr, got so much that he could not move, owing to the heavy weight of the money. Every one got his share, and the whole amount was spent up.

KINDNESS TO GOD'S CREATURES

THE Prophet was kind to every body. Even for animals his heart overflowed with mercy. He spoke of a man, who drew water from the well to quench the thirst of a dog, as having earned paradise for this act of kindness. He also said that a certain deceased woman was undergoing a punishment, because she would keep her cat hungry. He wanted to instruct his followers to be considerate to the dumb creatures of God. From his earliest days he had a deep sympathy with the widow, the orphan, the helpless and the poor. He was the champion of the oppressed, and was ever ready to redress their wrongs. He was fond of children, and would pat and kiss those whom he met on the way. His grandsons, Hasan and Husain, would cling to him, and would ride on his back, when he was at prayer, yet he would never say a word to them. He would never beat a child. He would visit the sick to enquire about their health, and would console them. He would also accompany a funeral. He would show respect to the dead of all religions.

THOUGH meek and humble, yet he was the bravest of all men. Never for a moment did he harbour fear of the enemy. Ali says: "We sought the shelter of the Prophet, who was nearer to the enemy than we were." In Mecca, when the plots were being hatched against his life, he would move about quite fearlessly. When his pursuers reached the mouth of the cave, where he had hid himself, he could yet console his companion, Abu Bakr, saying: "God is with us." On the battle of Uhud, when the whole Muslim army was entrapped by the enemy, the Prophet, regardless of all dangers to his person, shouted aloud: "Here I am, servants of Allah! I am His Messenger, and not a liar." Once a raid was suspected on Medina. He was the first to reconnoitre the outskirts of the town, riding his horse without saddling it. On a certain journey, while resting under a tree, an enemy came upon him, and unsheathing his sword shouted out: "Who can save you now?" "God;" calmly the Prophet replied. Immediately the sword fell down from the

enemy's hand. The Prophet took it up, and said: "Now, who can save you?" "Your mercy" was the reply. The Prophet let him go.

INTEGRITY

THE Prophet's integrity and honesty were of universal fame throughout Arabia, even before the call. He was called *Al-Amin*, the faithful one, by his people. Even his worst enemies would confess that he never told a lie. When once pledged, he would keep his word in most trying circumstances even at the cost of a heavy loss. He faithfully observed the Truce of Hudaibiyya, although its terms were very disadvantageous to the Muslims, and he had to refuse shelter to his friends escaping from the persecutions of the Meccans.

FORTITUDE

DESPONDENCY and despair were unknown to the Holy Prophet. He was always cheerful, and full of hope. When his companions at Medina would say to him: "Prophet of God! we are tired of being in arms day and night;" he would console them saying: "Time would

come, when a traveller would be able to go from one corner of the country to the other, without having any arms." Hemmed in, as he was, on all sides by gloomy prospects, and severest opposition, his faith in the ultimate triumph of his cause was never for a moment shaken. He had absolute confidence in the Divine power, and he bore every hardship with wonderful fortitude.

DRESS

HE wore simple dress, chiefly white, but also occasionally yellow, red and green. He sometimes put on woollen clothes. He had once a black woollen dress.

FAVOURITE DISH

THE Prophet relished honey and sweetmeats. He was also fond of cucumbers, and undried dates. When a lamb or kid was cooked, he would eat the shoulder. What he most relished was a mess of bread cooked with meat, and a dish of dates dressed with butter and milk. He disliked garlic and onion, evidently for their odour.

TOOTH BRUSH

THE Prophet was very clean in his habits. He had his ablution almost before his every prayer. He was very particular about the use of his toothpick. Aiyasha says that the Prophet never lay down by night or by day, but on waking he applied the toothpick to his teeth, before he performed ablution.

Such is a short story of the Holy Prophet's life who is admittedly the greatest benefactor of humanity and the best exemplar for it.

AN ARTICLE ON THE QUR-AN

IV

THE HOLY QUR-AN

THE QUR-AN, A REVEALED BOOK

THE Qur-án is the Book which was revealed piece-meal to the Holy Prophet, Muhammad, during the last twenty-three years of his life, both at Mecca and Medina. It is divided into thirty parts, each part called *juzw*, and sub-divided into one hundred and fourteen chapters, or *surás*. The Qur-án is the word of God, as distinguished from the saying of the Prophet, which is called *Hadith*. The angel Gabriel brought the verses of the Qur-án to the Prophet. The first message was received by him in the cave of Hira, to which the Prophet often resorted for meditation. It is reported that at the time of revelation the Holy Prophet perspired, and his body became very heavy.

PURITY OF THE TEXT

THE purity of the Quranic text is an established

fact. It is absolutely free from human alloy. And this has been admitted even by the hostile critics of Islam. Sir William Muir observes: "There is probably in the world no other work which has remained twelve centuries with so pure a text." Every verse of the Holy Book when revealed to the Prophet was reduced to writing under his own instructions. There is an overwhelming evidence to this effect in the books of Tradition, but for brevity's sake, I will quote here the report of the Caliph Usman only, as narrated in *Daood*, *Tirmizi*, and *Ahmad*. He says: "It was customary with the apostle of God (may peace and the blessings of God be upon him!) when the portions of different chapters were revealed to him or when any verse was revealed, he called one of those persons who used to write the Holy Qur-án, and said to him: 'Write these verses in the chapter where such and such verses occur.'" This report mentions not only a single incident but the constant practice of the Prophet, and shows that he always dictated the verses of the Qur-án when revealed. Thus the Qur-án was reduced to writing during the

lifetime of the Prophet under his own personal care.

THE QUR-AN WAS COMMITTED TO MEMORY

THE Holy Qur-án was also committed to memory by the Arabs, who had very retentive memory. As soon as a verse was revealed it was learnt by heart by the followers of the Prophet. The Qur-án being the word of God was a heavenly treasure for the Prophet's companions, and they loved it to preserve it in their memory. Besides, the Qur-án was recited in the five daily prayers and every Muslim was expected to know at least some part of it by heart. Even in our own days there are hundreds and thousands of the Muslims who have committed the whole of the Qur-án to their memory. Thus the Qur-án was preserved not only in writing, but also in the bosoms of the Muslims. And even to-day it has got the same double method of its safety. If all the copies of the Qur-án which exist at present perish by an accident, even then the text of the Book will remain intact; because it

is preserved in the memory of the people. No other scripture on the earth enjoys such a safety, and no other scripture is recited so frequently and so widely as the Qur-án. This was prophetically predicted in the very name of the Holy Book, *Qur-án*, which literally means that which is frequently and widely read.

THE ARRANGEMENT OF THE QUR-AN

WE have seen that the Qur-án was reduced to writing under the instructions of the Prophet. The present arrangement of the Holy Book, though not chronological, was effected by the Prophet himself, under the guidance of Divine inspiration, *wahy-i-khafi*. There is not only a strong evidence on this point in the books of Hadith, but the Qur-án also supports this view in 75: 17, 18, where it is stated that the collection and the recitation of the Holy Book devolves on Allah.

THE COLLECTION OF THE QUR-AN IN ONE VOLUME

THE Qur-án, as we have noticed, was arranged and reduced to writing under the personal care of the Prophet. It was also committed to

memory by the Muslims. But it was not yet collected in one volume, and it could not have been done, as the recepient of revelation was still alive, who could have received a new revelation. The collection of the Qur-án in one volume was, therefore, carried out after the Prophet's demise, by his first successor, Abu Bakr, Zaid, the Secretary of the Prophet, was appointed by the Caliph to collect the different fragments of the Qur-án and reduce them to a volume for the facility of reference. And this was done with perfect care. Subsequently, Usman, the third Caliph, prepared a number of copies, probably five, from the original one, and sent them to the various provinces of the Muslim Empire. This event led to the general belief that Usman was the first to collect the Qur-án in one volume.

THE SALIENT FEATURES OF THE BOOK

THIS short article does not admit a full discussion of the chief characteristics of the Qur-án, nor is this an occasion for it. I propose, however, to touch upon, here, only

a few salient features of the Holy Book. Firstly, the Qur-án is the only heavenly book that has put the conception of a universal God. Before it, the Deity was only a tribal God. In the Biblical literature, Jehovah is the God of Israelites only. Jesus appeared 1,300 years after Moses. Yet he too speaks of a God who is interested in the welfare of the Israelites, who are His "chosen sons", while the rest of humanity is neglected. But the Qur-án in the very opening line proclaims that "Allah is the Lord of Worlds." Thus the Qur-án presents a cosmopolitan conception of God, which is so essential for the peace and happiness of humanity. Our international problems cannot be solved satisfactorily, unless we realise that the whole mankind is a big family of God, and every nation is an equal member of it. Secondly, the Holy Book invites its readers to study and explore nature. It has repeatedly told us that every thing in the earth and heavens has been made subservient to man who is the vicegerent of God on this planet. Thus the Book gives an impetus to scientific research and inculcates on the minds of its

readers the value of intellectual advancement. That is why the early sons of Islam made wonderful progress in the realms of science and knowledge, to which Europe is still indebted. Thirdly, the Qur-án has given a new meaning to religion. Religion is no longer meant to appease the Deity, but it is a science through which we are to bring out our latent faculties, and develop them to full-fledged growth. According to the Qur-án self-realisation is the essence of religion. The Holy Prophet also is reported to have said: "One who realises oneself realises one's God."

WESTERN SCHOLARS ON THE QUR-AN

THE Western thinkers have paid glowing tributes to the Holy Qur-án and its code of life, which brought about a transformation first of Arabia and then of the whole world, then known to mankind. For want of space, I will quote here only a few opinions:

John Davenport:

> Among many excellences of which the Qur-án may justly boast, two are eminently conspicuous; the one being the tone of awe and reverence which it

always observes when speaking of or referring to the Deity, to whom it never attributes human frailties and passions ; the other the total absence throughout of all impure, immoral and indecent ideas, expressions, narratives, etc., blemishes, which it is much to be regretted, are too frequent occurrences in the Jewish Scripture. So exempt, indeed, is the Qur-án from these undeniable defects that it needs not the slightest castigation, and may be read, from the beginning to the end, without causing a blush to suffuse the cheek of modesty itself.

Sir William Muir :

The Qur-án abounds with arguments drawn from nature and Providence, with a view to prove the existence of God as the Supreme Ruler and enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such like topics are set forth in language of beauty and vigour abounding often with real poetry. Thus also the reasonableness of the resurrection is taught by many forcible considerations and especially by the analogy, so striking in southern climes, of the earth, long dry and dead, quickened suddenly into exuberant life by the copious rain from heavens.

There is probably in the world no other work which has remained twelve centuries with so pure a text.

Goethe :

However often we turn to it, at first disgusting us each time afresh it soon attracts, astounds, and in the end enforces our reverence. Its style, in accordance with its contents and aims, is stern, grand, forcible ever and anon truly sublime. Thus the book will go on exercising, through all ages, a most potent influence.

Reverend Professor Robertson :

It (the Holy Qur-án) is most unsparing in its condemnation of envy, hypocrisy, hatred, pride, vain glory, uncharitable judgments and such like, and as emphatic in insisting on the virtues of patience, gratitude, sincerity, and the fear of God.

Noldeke :

It (the Holy Qur-án) spoke so powerfully and convincing to the hearts of its hearers as to weld hitherto centrifugal and antagonistic elements into one compact, and well-organised body, animated by ideas far beyond that which had until now ruled the Arabian mind. Then its eloquence was perfect, simply because it created a civilized nation out of

savage tribes, and shot a fresh woof into the warps of history.

Johnson :

It (the Holy Qur-án) is a Prophet's cry semetic to the core, yet of a meaning so universal and so timely that all the voices of the age take it up, willing or unwilling ; and it echoes over palaces and deserts, over cities and empires, first kindling its chosen hearts to world conquest, then gathering itself up into a reconstructive force that all the creative light of Greece and Asia might penetrate that heavy gloom of Christian Europe, when Christianity was but the Queen of Night.

Gibbon :

The creed of Mahomet is free from the suspicion of ambiguity and the Koran is a glorious testimony to the Unity of God.

Cannon Isaac Taylor :

In resignation to God's will in temperance, charity, veracity and in the brotherhood of believers, the Muslims set us a pattern, we should do well to follow.

V

THE QUR-AN AND THE ADVANCE OF MODERN SCIENCES

HUMAN EDIFICATION IS THE ESSENCE OF RELIGION

IN the preceding section we have briefly noticed that the Qur-án has revealed the real significance of religion. Religion is no longer a set of dogmas or ritual to appease the angry Deity. Prayers, alms, fasting, hymns and sacrifices are not the means of propitiating God. They are, on the other hand, means for self-edification of man. God is above all human weaknesses. He does not feel elated by His glorification. This is only a human passion, and God is surely above it. Religion, according to the Qur-án, has come to edify man. Self-realization is the great object of religion. The Holy Qur-án, from the beginning to the end, lays stress on the progress of humanity.

THE QUR-AN CAME TO TEACH HUMANITY

THE very first revelation of the Qur-án which consisted of five verses gave in a nutshell the whole programme of human civilization. These verses are :—

1. Read in the name of your Lord who created (everything).
2. He created man from love.
3. Read and your Lord is most honourable.
4. Who taught (man) to write with pen.
5. Taught man what he knew not. (xcvi : 1—5.)

These words are full of profound significance. In the first verse it is stated that God is the Creator of everything in the universe; in the second, the creation of man, the most perfect design of the Divine hand is separately and particularly mentioned to give due importance to his creation; as man is admittedly the lord of creation and the vicegerent of God on this planet. It has also been clearly pointed out that man has been created "from love," which signifies that the element of love predominates in human nature. And the fact is that the world's progress is chiefly due to the evolution of man's social tendenices. In the third verse it is stated that your Lord is most

honourable, implying that He wants to make man, His vicegerent, also most honourable. The Qur-án has repeatedly claimed that its mission is to elevate humanity. Addressing mankind in another place it says : " In this book (the Qur-án) lies your eminence" (XXI : 10). But how is man to achieve this eminence ; how is he to be made most honourable? The answer to this question is given in the fourth and fifth verses of the above passage. That is, man will make progress by reading and writing. It is clearly mentioned here that God is going to " teach man what he knew not with pen." These words plainly predict the advance of science and learning and the important part they have played in modern civilization. Promotion of knowledge is thus a great function of the Qur-án. That is why the very first revelation of it begins with the word, " Read." The Qur-án also enjoins every one of us to pray: " O God increase my knowledge " (XX : 114). The Holy Prophet is also reported to have said : " Acquisition of knowledge is incumbent on every Muslim ; male, and female." The story of Adam given in the Qur-án makes

it absolutely clear that man's superiority lies in his being gifted with knowledge. "And He gave Adam knowledge of all things" (II : 31). The angels, of course, did not possess this knowledge. That is why they are ordered to make obeisance to Adam (II : 34). This obeisance means obedience to man owing to his advanced knowledge. Now, does not the whole history of human civilization bear testimony to the truth of this statement of the Qur-án? Is not our modern civilization indebted to the advance of science and knowledge?

THE QUR-AN GIVES IMPETUS TO SCIENCE AND ART

IT is admitted on all hands that the Qur-án is the only Heavenly Book that stands conspicuous in giving impetus to Science and Art. Europe still owes a debt of gratitude to the Muslim Universities of Cordova and Bagdad. In the world's history Muslim rulers and Muslim scholars were the first and the foremost to systematize different branches of knowledge; because it formed a part of their faith. Before the revelation of the Qur-án the world was in the dark.

Acquisition of knowledge was only a private concern, and chiefly depended upon one's own hobby, or genius. There were no regular academic institutions, or departments for public instruction. The state was not responsible for educating people. The Greeks and the Romans were the most civilized nations of the ancient world. But even they had no national system of education. Of Greeks, we read in the *Encyclopædia Britannica* that "for children and youths under the ephebic age there was no regulation of schools or palestra by the state." Of Romans the same book says: "In the earlier centuries of the Republic, Roman education was entirely given in family and public life. The father had unlimited power over his son's life, and was open to public censure if he failed to train him, in the ordinary moral, civic and religious duties. But it is doubtful if there were any schools, and it is certain that there was no national literature to furnish the instrument of culture" (*Encyclopædia Britannica*, 11th Edition, Art. : Education).

But the Qur-án from the very beginning made education a national affair. In his early

days at Medina ; after the battle of Badr, the Prophet demanded a literary ransom from the war prisoners. That is, instead of money he asked them to teach the boys of Medina how to write. This shows the Prophet's keen interest in the education of his people. The Arabs were an illiterate people and boasted of being *ummi*, illiterate. Therefore the Holy Prophet could have no inspiration from his surroundings for knowledge. In fact, he was not the product of environment. He was the Divine Teacher, and everything he did was under the Divine inspiration. In obedience to the injunctions of the Qur-án, he invariably impressed upon his followers the value of knowledge and science. He is characterised in the Holy Book as an "apostle raised from among the Arabs, who recites to them the communications from God, purifies them, and teaches them the Book and wisdom" (LXII : 2).

THE PROPHET ON EDUCATION

AFTER the historic *Hijrat* of the Prophet from Mecca, Medina became the centre of attraction. It became the "Prophet's city" and the peoples

of different nationalities, Persians, Syrians, Greeks, and Africans came to him to listen to his Divine Message. He explained to them the word of God; but along with it, he always preached the value of knowledge. He would often say: "Acquire knowledge, because he who acquires it in the way of the Lord, performs an act of piety, who speaks of it praises the Lord, who seeks after it adores God; who dispenses instruction in it bestows alms, and who imparts it to others performs an act of devotion to God." "Knowledge entitles its possessor to distinguish what is forbidden from what is not, it lights the way to heaven, it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness, it sustains us in misery, it is our ornament in the company of friends, it serves as an armour against our enemies." "With knowledge the servant of God rises up to the heights of goodness; and to a noble position." "The ink of a scholar is more sacred than the blood of a martyr." "Seek after knowledge even into China." "He who leaves his home in search of knowledge

walks in the path of God." "One hour's meditation on the Creator's works is better than seventy years of prayer." "To listen to the instruction of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs, more meritorious than standing up in prayer for a thousand nights." Such utterances from the blessed lips of the Prophet can be multiplied. They will, no doubt, impress upon the reader the importance and value of knowledge and science. But they also signify that glorification of God lies in self-edification of man. "One hour's meditation on the works of God is better than seventy years' prayer." Do not these word clearly show that prayer and devotion to God are meant for our own exaltation and elevation; a point to which I referred in the beginning of this chapter.

MUSLIM SOVEREIGNS AS PATRONS OF KNOWLEDGE AND LEARNING

UNDER the inspiring influence of the Qur-án and the Prophet, the Arabs became the teachers of the world. Ali, the fourth Caliph of the

Prophet, was a great scholar. His lectures on the various branches of knowledge have won everlasting admiration from the scholars of the world. His love for knowledge is proverbial. He would say: "He dies not who gives his life to learning." "But for his (Ali's) assassination," writes a French historian "the Muslim world might have witnessed the realization of the Prophet's teachings in the actual amalgamation of reason with law and the impersonation of the first principles of true philosophy in positive action." The happy and congenial concurrence of many great minds in the city of the Prophet gave an impetus to the cultivation of science and literature. "From Medina" writes Syed Amir Ali, in *The Spirit of Islam*, "a stream of an unusual intellectual activity flowed towards Damascus," which being the seat of the Omayya Empire was a gathering place of many races, that came under the sway of Islam. Towards the close of the Omayya reign several Muslim thinkers came into prominence whose views on the burning questions of the time attracted great attention; and materially moulded the thoughts and the

ideas of succeeding generations. The rule of the caliph Mansur stands conspicuous for literary activities. "It is a remarkable fact" says the author of *Culture under the Caliphs* "that the sovereign who makes us forget some of the darker sides of his nature by his moral and mental qualities also gave impetus to the great intellectual movement which now commenced in the Islamic world." The caliph got many literary and scientific works of foreign languages translated into Arabic. He himself was a great scholar and a famous mathematician and possessed rare books on almost every branch of knowledge.

Mansur's successors too were not only patrons of the learned; but were themselves assiduous cultivators of science and art. Under their government intellectual development of the Muslims proceeded with wonderful rapidity.

During the reign of Abbasi caliphs the Islamic world witnessed its epoch of glory. Under the first six caliphs of this dynasty, and especially under Mamun the Muslim civilization reached its zenith.

The Abbasis made the metropolis of the

Muslim Empire a repository of knowledge. The caliph, following the Prophet's precept—wisdom is the lost property of a Muslim, who must have it wherever he finds it—sent out his emissaries to different parts of the globe to secure the hoarded wealth of antiquity. Schools and colleges were opened throughout the Empire. Public libraries were established in every city. The great philosophers of the ancient world were studied side by side with the Holy Qur-án. Aristotle, Euclid, Plato, and Themistius received their proper share of appreciation. The sovereigns personally took part in literary meetings and philosophical discussions which created wide public interest. Governors and provincial chiefs copying the example set by the caliphs tried to make the seats of their governments outrival other cities in literary pursuits. Travelling in the search of knowledge, as we have seen, is a pious duty in Islam. From the distant corners of the world the Muslim students flocked to the colleges of Cordova, Bagdad and Cairo. A hostile writer in the *Encyclopædia Britannica* admits: "The glory of Muslim education was

its university system." Even Christians, who subsequently became the ministers of the church, attended the Muslim institutions. Gerhest. afterwards Pope Sylvester II studied in Cordova. Almuiz is rightly described as the Mamun of the West. The free university at Cairo, the *Darul Hikmat*, a scientific institution established by Almuiz succeeded in anticipating Bacon's "ideal with a fact." The Idrisis at Fez and the Arab rulers in Spain rivalled each other in the cultivation of science and letters. In short, from the shores of the Atlantic far away to the Pacific Ocean, the voice of philosophy and learning was resounded under the guidance and patronage of the Muslim rule. Mamun's successors too continued to encourage and patronize the scientific spirit of the Bagdad School.

The deductive method, which is wrongly supposed to be the sole creation of the West, was perfectly understood by the Muslims. Marching from the known to the unknown the school of Bagdad rendered to itself an exact account of the phenomena for the purpose of rising from the effect to the cause, accepting only that

which had been demonstrated by experience. "The Arabs in the ninth century" continues Syed Amir Ali "were in possession of that fecund method, which was to become long afterwards in the hands of the moderns, the instrument of their most beautiful discoveries."

MUSLIM ACHIEVEMENTS IN THE DOMAIN OF SCIENCE

THE limited space at my disposal does not permit me to give a detailed description of the Muslim achievements in the domain of science and art. Volumes can be written on the subject. Therefore, I will confine myself to some salient features of the subject, and mention the names of a few Muslims, who have made most valuable contributions to science and literature.

Masha Allah, the well-known Arab astronomer, who lived in the reign of Mansur, has been called the Phœnix of his time. He wrote several valuable treatises on the "Astrolable and armillary sphere" and the nature and the movements of the heavenly bodies. His works still evoke the admiration of scientists.

Ahmad-bin-Muhammad Al-Nehavandi wrote an astronomical table, *Almustanad*, which improved upon the notions of the ancient Greeks and Hindus. Other astronomers like Khalid-bin-Abdul Malik, Seud-bin-Ali Yahya Ibn-i-Mansur prepared *Verified Tables*. Their observations connected with "equinoxes, the eclipses, the apparitions of the comets" and other celestial bodies were extremely valuable additions to the science of astronomy. Muhammad Ibn-i-Musa Al-Khwarisimi made a new translation of the *Sidhantu* or the "Indian Tables" with notes and observations. Al-Kindi wrote two hundred books on different subjects—arithmetic, geometry, philosophy, metrology, optics, and medicine. He was a great scholar of Greek; and in his works he partly embodied the ancient lore of Athens and Alexandria. "His works" says Sedelloh "are full of curious and interesting facts." Abu Maashar specialised himself in the study of celestial phenomena and the *Zij-abi-Maashar*, or the "Table of Abu Maashar" occupies a most prominent place in the works of astronomy. The scientific discoveries of the sons of Musa-

bin-Shakir, especially with regard to the evaluation of the mean movement of the sun and other heavenly bodies are almost as exact as the lastest discoveries of Europe. They also determined, with remarkable accuracy, the movements of the solar apogee, unknown to the Greeks. They calculated precisely the size of the earth at a time when Europe believed in the flatness of the earth. Abul Hasan invented telescope which was subsequently improved and used in the observations of Maragha and Cairo. Albatani's Astronomical Tables translated into Latin, furnished the ground work of astronomy in Europe for many centuries, and have immortalized the name of their author. Ali Ibn-i-Amajaur, and Abul Hasan Ali Ibn-i-Amajaur, generally known as Banu Amajaur are noted for their calculation of lunar movements. Abdur-Rahman Sufi, one of the brilliant physicists of the age, improved the photometry of the stars. Azd-ud-Daulah, who built many hospitals for the sick and orphans in Baghdad, was himself a great scholar and mathematician. Jafar the son of caliph Muktafi Billah made important

observations regarding the erratic movement of comets and wrote a book on them. Alkohi, another well-known astronomer, wrote on the movements of the planets. His discoveries added materially to the store of human knowledge. Abdul Wafa, the mathematician and astronomer, wrote the *Zij-ush-Shamail* which is a monument of keen observation. He introduced the use of secant and tangent in trigonometry and astronomical observations. "But this was not all," says M. Sedelloh, "struck by the imperfection and the lunar theory of Ptolemy, he verified the ancient observations and discovered *independently of equation of the centre* and the *eviction*, a third inequality which is no other than the variation determined six centuries later by Tycha Brahe."

At Cairo flourished Ibn-i-Yunus, the inventor of pendulum and the measurement of time. He is well-known for his great work, *Zijul-Akbar-al-Hikimiah* which soon displaced the work of Claudius Ptolemy. The book was translated into Persian, Greek, Mongolian, and Chinese. Thus, what is sometimes attributed to the ancient civilization of China is only a

borrowed light from Arabia. After Ibn-i-Yunus' death his discoveries continued by Ibni-i-Nabdi, a distinguished astronomer and optician. He is best-known in Europe for his works on optics, one of which is translated into Latin by Risner. He corrected the Greek misconceptions as to the nature of vision, and proved for the first time that the rays of light come from external objects to the eye. He determined the retina as the seat of vision, conveying its impression to the brain along the optic nerves. He discovered that the refraction of light varies with density of atmosphere, which again in its turn varies with the height. In his book the *Balance of Wisdom*, he discusses dynamical principles which are wrongly supposed to be the produce of the Western thought. He seems to be the master of his subjects and knows correctly the relation between the velocities, spaces, and time of falling bodies; and has very clear ideas of capillary attraction.

RENAISSANCE IN SPAIN

IN Spain the same spirit of renaissance was at

work. Seville, Cordova, Granada, Murcia, Toledo, and other towns possessed their public libraries and colleges, where free education was imparted in science and letters. Of Cordova, an English writer observes:—

> Beautiful as were the palaces and gardens of Cordova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body. Her professors and teachers made her the centre of European culture: Students would come from all parts to study under her famous doctors; and even the nun Heoswitha, far away, in her Saxon convent of Gaudersheiem, when she told of the martyrdom of St. Eulogius, could not refrain from singing the praises of Cordova, the "brightest splendour of the world." Every branch of science was seriously studied there; and medicine received more and greater additions by the discoveries of the doctors and surgeons of Andalusia than it had gained during all the centuries that had elapsed since the days of Galen. Astronomy, geography, chemistry, natural history, all were studied with ardour at Cordova; and as for the graces of literature there never was a time in Europe when poetry became so much in the speech of every body—when people of all ranks composed those Arabic verses which perhaps suggested models for the ballads and canzonets of

the Spanish ministries and the troubedours of Provence and Italy. No speech or address was complete without some scrap of verse improvised on the spur of the moment by the speaker, or quoted by memory from some famous poet."

(Lane Pool's *Moors in Spain*, p. 144.)

To these we may add the words of Renan :—

The taste for science and literature had by the 10th century established in this privileged corner of the world a toleration of which modern time hardly offers us an example. Christians, Jews, and Musalmans spoke the same tongue, sang the same songs, participated in the same literary and scientific studies. All the barriers which separated the various peoples were effaced ; all worked with one accord in the work of a common civilization. The mosques of Cordova, where the students could be counted by thousands, became the active centres of philosophical and scientific studies.

(Amir Ali's *Spirit of Islam*, pp. 348-349.)

The first observatory in Europe owed its existence to the Arabs. The tower of Seville was created under the guidance of the great mathematician Jabir Ibn-i-Afials (1190) for the observation of the heavens. After the expulsion of the Moors, it was converted into a belfry, the Spaniards not knowing what else

to do with it. Nor was Western Africa inactive in this period of renaissance. Morocco, Fez, and Tangier, rivalled Cordova, Seville and Granada. Their colleges too sent out able professors and numerous learned works which once more testified to the zealous study of the Muslims in all departments of knowledge.

CENTRAL ASIA

THE beginning of the 11th century saw a political upheaval in Central Asia. Mahmud of Ghazni, the great Conqueror, brought Afghanistan, Transoxiana, and Persia under his sway. Mahmud, however, was not a mere conqueror. He was also a great lover of knowledge and art. He collected round him a galaxy of scholars and litterateurs who shed lustre in his court. The most brilliant star of this galaxy was Alberuni, the philosopher. His mind was encyclopædic. His work on astronomy, *Al-kanun Masudi* is a monument of learning and research. He travelled in India, studied the Hindu literature and philosophy and embodied his observations in a book which was recently translated into English. Besides, Alberuni

has written on mathematics, chronology, mathematical geography, physics, and chemistry. He introduced the knowledge of the Bagdad school to Hindus, who possessed no advanced astronomical science of their own. They too, like the Chinese, borrowed most of their scientific ideas from Islam and moulded them according to their national characteristics.

The successors of Mahmud too continued to patronize art and science. The zeal and the munificence of the Seljuke kings for learning rivalled the golden age of Abbasis. Arap Arsalan, Tughril, and Malak Shah were all distinguished for their intellectual attainments, and enthusiasm in the cause of learning. The astronomical observations conducted in the reign of Malak Shah by a body of scholars with Omar Khayyam and Abdur-Rahman Al-Hazaini at their head led to the reform of the Calendar which preceded the Gregorian by six hundred years. The terrible devastation of the Tatars under Changez Khan suspended for a time the intellectual development of Asia. But it is remarkable that the moment these wild savages of Central Asia adopted the religion of Islam,

a change came over them. From destroyers of the seats of learning, they became the founders of academies and protectors of the learned. This tremendous change in their character was surely due to the influence of the Holy Qur-án. Sultan Khuda Banda, 6th in descent from Changez was well-known for his literary achievements and his patronage of science. The Mongols patronized philosophers like Nasir-ud-Din Tusi, Muwaid-ud-Din Alorezi of Damascus, Fakhurud Din, Almaghrabi, Mohi-ud-Din Al-maghrabi, Ali Shah Al-Bokhari and many others.

EGYPT

IN Egypt Ibn-i-Shathir developed still further the mathematical science. Timur, the great Empire-builder of Asia, was a patron of science and poetry. He was himself an author and legislator of no mean order. He built magnificent colleges and splendid mosques, which testify to his taste for letters. Jami, the master of sciences and a well-known poet ; Suhaili, the translator of Pilpay, and Ali Sher Ameer were some of the literary men who flourished during the reign of Timur. His son Shah Rab Mirza

kept up the traditions of his illustrious father. His reign for half a century was remarkable for the cultivation of art and science. His son Ulugh Beg was himself an astronomer of high rank, and maintained the literary and scientific glories of his predecessors.

ALL ROUND PROGRESS IN SCIENCE AND KNOWLEDGE

IT was not only this that a certain branch of knowledge attracted the attention of the Muslims; but every department of human knowledge bears a mark of their genius. Algebra in the hands of the ancient Greeks was, as Œlsner remarks, confined to furnish amusements "for the plays of goblet." The Muslims, however, improved it and gave it a value hitherto unknown. They discovered the equations of the second degree and soon after they developed quadric equations and binomial theorem. Geometry, arthmetic, optics and mechanics made remarkable progress in the hands of the Muslims. They invented spherical trigonometry and applied algebra to geometry to introduce the tangent and to substitute the

sine for the arc in trigonometrical calculations. In mathematical geography the works of Muslim writers like Ibn-i-Haukal and Abu Feda have a value of their own. At a time when Europe was ready to burn any foolhardy person who did not believe in the flatness of the earth; the Muslims taught geography by globes. The physical sciences were also cultivated by the Muslims. The method of experimentation was substituted for theorising; and the crude ideas of the ancient were developed into positive sciences. Chemistry, botany, geology and natural history also exercised the energies of the Muslims. Chemistry as, a science, is admittedly a Muslim invention. Jabir is the true father of modern chemistry. " Abu Musa Jabir Ibn Hayyan, who has " says Professor Holmyard " many claims to be considered the first to whom the title of Chemist may legetimately be applied." " The habit of unfruitful speculation " continues the author we are quoting " divorced from facts and observation, was however foreign to his genius; and like many of his Muslim successors be preferred the laboratory to the realms of imagination. His

views are, on the whole, clear and precise. The value of his contributions to chemistry has caused it to be well-said that he thoroughly deserved the name of Jabir, for he it was who recognized (Jabara) the science and set it on form basis" (Holmyard's *Chemistry to the Times of Dalton*, pp. 15-16).

MEDICINE

THE science of medicine and the art of surgery are equally indebted to the Muslim genius. No doubt, medicine attained a high degree of progress among the Greeks ; but the Muslims improved upon it; and brought it close to the modern standard. The study of the medical substances in its scientific form is the creation of the Arabs. They invented chemical pharmacy and founded dispensaries. The persons in charge of dispensaries were under the control of the government. The price and the quality of the medicine were strictly regulated. Many dispensaries were maintained by the state, which held regular examinations for physicians and pharmacists and gave licences to the successful candidates. The licence-holders were alone entitled to practise—a reform

which the government of India may well adopt at present in this country. The Muslims established in every city hospitals and maintained them at the expense of the state. The names of the Muslim physicians who immensely contributed to the science of medicine are too many. I will mention here only two of them. Abdul Khalaf Ibn Abbas was not only a physician, but a surgeon of the first rank. He performed most difficult operations. In operations on women, he secured the services of trained nurses. The ample description left by him of his surgical instruments gives an idea of the development of surgery in those days. Ibn-i-Sina who has won the title of Shaikh was a man of varied deserts. He was philosopher, mathematician, astronomer, poet, and physician. He deserves the title of the Aristotle of the East. His great works the *Qanun*, and the *Arjuze* form the foundation of all medical knowledge.

ANATOMY

THE Muslims also advanced anatomy which, in the hands of the Greeks, was only in a crude form. They recognized the study of botany

and augmented the herbalogy of the Greeks by addition of two thousand plants. There were regular gardens at Cairo, Bagdad, Fez and Cordova for the education of pupils.

Aldemri is famous for his history of animals, a work which forestalled Ruffon by seven hundred years. Geology was also cultivated by the Muslims under the name of *Ilm-i-Tabaqatul Arz*, *i.e.*, science of the anatomy of the earth.

HISTORY

HISTORY is, according to Professor Seeley, the " mother of sciences ." and history is unquestionably the invention of the Muslim mind. The world history of Ibn-i-Khaldun, a monument of political science, forms an index to the intellectual activity of the Muslims. Makrisi (Taqi-ud-Din Ahmad) is another famous historian of Islam, and is a contemporary of Ibn-i-Khaldun. His works on Egypt give a graphic account of political, religious, social, commercial, archæological and administrative condition of the country. The Arabs were a nation of travellers. They voyaged to all parts of the world in quest of knowledge. They

invented the mariner's compass, and gave an impetus to navigation. They established colonies in Africa; and opened trade with China, Ceylon, and India. They discovered Azores and it is even surmised that they penetrated as far as America. They covered the country under their administration with a net-work of canals and roads. To Spain, they gave the system of irrigation by flood gates, wheels and pumps, with the result that the waste, barren tracts of the land were turned into beautiful gardens and olive groves. They revived industry and labour; because the Prophet had inculcated on them the value of labour. They established the culture of silk, the manufacture of paper, and other fabrics, of porcelain, earthenware, iron and leather. The tapestries of Cordova, the woollen stuffs of Murcia, the silks of Granada, Almeria and Seville, the steel and gold work of Toledo and the paper of Salibah were demanded all over the world. In the middle of the tenth century, when Europe was at the nadir of degradation and poverty, enlightened Moors, like Abdul Qasim, were writing treatises on the principles of trade and commerce.

The Muslim art of architecture requires no comment; as the glorious remains in the East and the West will always evoke the admiration of the world. The Taj at Agra is still one of the seven wonders the world.

WOMEN'S PART IN RENAISSANCE

THIS love of learning and art, which characterised the Muslims of the East and the West was not confined only to one sex. Following the behest of the Holy Prophet women were as keen in the pursuit of science and art as men. The Prophet's wife Ayesha was distinguished for her lectures on theology. People from distant corners of the world came to listen to her religious discourses. She was well-versed in the Qur-án. During the glorious epoch of Islam women had their own colleges. They studied medicine and jurisprudence, lectured on ethics and theology, and participated in every walk of life. The wives and daughters of sovereigns gave handsome donations for founding colleges and establishing hospitals for the sick and the homeless, for the orphan and the widow.

I have collected these facts from the history of Islam to give the reader an idea of how the prophetic words of the Qur-án—read in the name of your Lord, Read and your Lord is most honourable, who taught man to write with pen and taught what he knew not—were actually materialized in life; and how the Muslims took active part in the renaissance which revolutionized the whole world. This was all due to the influence of the Holy Qur-án, which plainly predicted the advance of modern sciences. Thus Islam is inseparably connected with human civilization. It has played an important part in the salvation of humanity; and is surely destined to play a greater *rôle* in the future.

PANJSURA SHARIF

OR

THE FIVE CHAPTERS

OF

THE HOLY QUR-AN

INTRODUCTION TO CHAPTER I

Bismillah.

This chapter, like other chapters of the Holy Quran, is headed by the words: *Bismillah-ir-Raḥman-ir-Raḥim*, or *Begin seeking assistance with the name of Allah, the Beneficent, the Merciful.* These words form a formula which every Muslim child learns first, and which every Muslim is expected to recite, when he begins to do anything. With these words he invokes the Divine assistance. Bismillah is the essence of *Al-Fatiḥa.*

Title.

This chapter is generally called *Al-Fatiḥa*, the opening, because the Holy Book opens with it. But it is also known by various other names, such as *Ummul-Kitab*, the mother of the Book, *Saban-minal-Masani* the seven oft-repeated verses, *Fatiḥa-tul-Kitab*, the opening of the Book, and *Surat-us-Salat*, the chapter of the prayer,

because it is recited in the five daily prayers. *Al-Fatiḥa* is the most important chapter, and is said to be the quintessence of the whole Quran.

Subject-matter.

The chapter opens with the glorification of God, giving the four chief attributes of the Divine Being, namely: (1) *Rabb*, *i.e.* He cherishes, sustains, and brings to maturity everything, (2) *Ar-Raḥman*, the Beneficent, *i.e.* He is kind without any action on man's part, (3) *Ar-Raḥim*, the Merciful, *i.e.* He shows mercy in rewarding the humble deeds of His servants. (4) *Malik-i-Yaumid-Din*, Master of the day of recompense, *i.e.* He forgives or punishes as He thinks fit. The chapter concludes with a beautiful prayer for guidance on the right path.

Al-Fatiḥa is the essential part of the Muslim service; and therefore is learnt by heart by every Muslim. It should, however, be noted that the recitation of these attributes of the Divine Being in our daily prayers is not for appeasing the Deity, but for imitating them in our daily life. We Muslims are enjoined by the Holy Prophet to set the Divine attributes as a

model of our conduct. He is reported to have said: "*Takhallaqoo biakhlaqillah*", *i.e.*, develop your morals after Allah's attributes. For instance, in imitation of the attribute of *Rabubiyyat*, we ought to provide for the needy and the poor and thus raise them socially; in copying the second attribute, *i.e. Raḥmaniyyat* we must be kind to our fellow beings, irrespective of any consideration of thanks or reward, in copying the third attribute, *i.e. Raḥimiyyat*, we must show kindness to those who work for us and we should give them ample reward; and in copying the fourth attribute, *i.e. Malik-i-Yaumid-Din*, we must forgive or punish the offenders as the occasion demands. Our penal law, however, must be characterised by a masterly spirit. That is, we should aim at reclamation, and not at vindictiveness.

If human society lives up to these principles, the kingdom of God shall come to the earth.

Date of Revelation.

It is admittedly one of the earliest revelations of Mecca.

CHAPTER I

THE OPENING (*Al-Fatiha*)

Revealed at Mecca, 7 Verses

With[1] the name of Allah[2], the Beneficent[3], the Merciful[3].

All praise is due to Allah, the Lord[4] of the worlds[5]. The Beneficent, the Merciful. Master[6]

[1] That is, begin, seeking assistance with the name of Allah. The particle *ba* is for *istianat* (seeking help) and the verb "begin" is omitted.

[2] Allah is the proper name of God in Arabic, and is never used for anything else.

[3] These two Arabic words come from the same root, *Raḥmat*, which means tenderness, love, and mercy. But difference of their significance, as explained by the Holy Prophet is this: *Ar-Raḥman* (the Beneficent) God shows mercy before man comes into existence, *i.e.*, before any action on his part; while *Ar-Raḥim* (the Merciful) God shows mercy as a reward of man's action. Nature is full of Divine treasures, so useful to man, but he has done nothing to deserve them. Again, when man works; God rewards him, for his labours, manifold more than he deserves.

[4] The Arabic word (*Rabb*), which has been inadequately rendered into Lord, means provider, supporter, and evolver. Thus the Quran has taught us evolution.

[5] That is, there are so many worlds in the Universe, and Allah is the Lord of all.

[6] That is, God is not a mere Judge, but He is Master, and hence can forgive without taking any "price". Again, His punishment



سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ وَّهِيَ سَبْعُ اٰيَاتٍ

سورۂ فاتحہ مکہ میں نازل ہوئی اور اس کی سات آیتیں ہیں

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

اللہ کا نام لے کر جو رحمٰن (اور) رحیم ہے

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝

سب تعریف اللہ کی ہے جو تمام جہانوں کا پروردگار، رحمٰن، رحیم (اور)

مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝

جزا و سزا کے وقت کا مالک ہے (اے اللہ!) ہم تیری ہی عبادت کرتے اور تجھی سے مدد مانگتے ہیں

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ

ہمیں سیدھی راہ پر چلا (یعنی) اُن لوگوں کی راہ جن پر تُو

اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا

نے انعام کیا نہ اُن لوگوں کی (راہ) جن پر (تیرا) غضب ہُوا اور نہ

الضَّآلِّيْنَ ۝

اُن کی (راہ) جو بھٹک گئے ۔

of the day of recompense. (O Allah!) Thee alone do we worship, and Thee alone do we ask for help. Guide us on the right path. The path of those upon whom thou hast bestowed favours. Not (of) those who have earned (Thy) anger[7] nor (of) those who go astray.[7]



too is characterised by the masterly spirit, *i.e.* He aims at rectification and not at vindictiveness. That is why the hell is called in the Quran the " mother " of the spoiled soul. It is a sort of reformatory for the wicked.

[7] The Holy Prophet is reported to have said that the Jews are those who have earned God's anger, and the Christians are those who go astray. That is, these two peoples are the concrete and typical instances of the Quranic expressions which are general in their significance. The Jews rejected the Prophet Jesus and persecuted him, while the Christians went to the other extreme, and deified him. The middle path, the golden mean, lies between the two extremes, and was adopted by the Muslims.

The Title.

This chapter derives its name from the two initial letters, in which the Holy Prophet is addressed. These letters are Ya (يٰ) which means O, and Sin (س), which stands for *insan* (man). Thus *Yasin* means O man. The use of the word " man " as a common noun implies perfection and greatness. Therefore, a more proper rendering will be " O perfect man."

The chapter has been very highly spoken of by the Holy Prophet, who has called it the " heart of the Quran," because it occupies almost a central position in the Book, and also because it specially lays stress on the Divine law through which a man can attain to perfection, which is *the* object of the Holy Quran.

It is a general custom to read this chapter to the dying, or on the tombs of the saints. Its regular recitation in the morning brings about success for the reader.

Subject-matter.

The chapter at the outset, puts forth the Holy Quran and its philosophical teachings as

a convincing proof of the Holy Prophet's truth, who was raised for the reformation of the whole world, but whose immediate concern was the regeneration of the Arabs, and who, in spite of a strong opposition, the Book suggests, would ultimately achieve success through the Quran, which was a revelation from the Almighty. Then, the attention of the reader is drawn to the signs of nature, in which the Divine hand is working. The dead earth is quickened, and the deserts are changed into gardens of fruits and flowers. The day follows night, and the sun, and the moon rotate in their respective spheres, never clashing with each other. These and other similar signs of nature are enough to prove that God can infuse a new life into a dead nation. It also proves the life after death.

Before the advent of the Holy Prophet, the Arabs were a dead people, given up to all sorts of vice. But the Quran infused a new life into them.

Date of Revelation.

This chapter was decidedly revealed at Mecca. It belongs to the middle Meccan period.

CHAPTER XXXVI

O PERFECT MAN (*Yasin*)

Revealed at Mecca; 83 Verses

With the name of Allah, the Benficent, the Merciful.

O perfect man.[1] Think over[2] the Quran,[3] (which is) full of wisdom. (It shows) Most surely you are one of the apostles, (and) On the right path: (This Quran is) a revelation of the Mighty,[4] the Merciful (God) that you may

[1] *Ya* means O, and *Sin* stands for *insan* (man) *i.e.* O man. The use of the word "man" as a common noun implies perfection and greatness, hence I translate it as O Perfect Man. The Holy Prophet is addressed here.

[2] The Arabic letter *Wao* is here for an oath and the literal translation is "by the Quran". An oath is a sort of evidence to verify a statement. Here, for instance, the Quran and its teachings which are full of wisdom are produced as an evidence to prove the Holy Prophet's truth. Therefore I have rendered *wao* as "think over". Surely the Quran is the greatest testimony to the Prophet's truth; for an illiterate man, as the Prophet was, could not possibly produce such a Book.

[3] The word Quran (Lit. that which is read very widely) contains a prophecy and describes the unique feature of the Book. No other book is read so extensively as the Quran.

[4] Here is a hint to the ultimate triumph of the Quran and the Prophet.

warn a people whose fathers were not warned; so they are heedless.[5] Most surely the word[6] (of God) has proved true against most of them; so they do not believe.

Surely We have put, on their necks, chains, which go up to their chins,[7] so they have got their heads raised up. And We have made, in front of them, a barrier and (also) a barrier[8] behind them; so We have covered them up; therefore, they do not see. And it is alike to

[5] Although the Prophet's message was universal, yet his first call was for the Meccans.

[6] That is, the Divine law, referred to in the Quran, according to which the enemies of the truth, who stand for opposition, never accept it. Hence, the verse concludes with the words. "So they do not believe."

[7] That is, the chains of convention, pride, and stubbornness, which prevent them from seeing the right path, and from accepting the Prophet's message.

[8] The meaning is that they do not come forward to receive the truth owing to their haughty attitude, nor do they think over the past history of nations to get some light therefrom. So, they are in utter darkness, and do not see anything. Note that the putting of the chains and barriers, and the covering up are attributed to Allah; because these are, according to the Divine law, the inevitable consequences of the unbeliever's stubborn attitude: their vanity and opposition, their sticking to the conventional polytheism and to the old customs of the dark age. This mode of expression, in which the results of man's actions are attributed to God, is very frequent in the Quran and should not be misunderstood. These consequences are attributed to God, for, they follow the Divine law of cause and effect. The cause of course rests with men.

سُوْرَةُ يٰسٓ مَكِّيَّةٌ وَّهِيَ ثَلٰثٌ وَّثَمَانُوْنَ اٰيَةً وَّخَمْسُ كُوْعَاتٍ

سورہ یٰس مکہ میں نازل ہوئی اور اس کی تراسی آیتیں اور پانچ رکوع ہیں +

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

اللہ کا نام لے کر جو رحمٰن (اور) رحیم ہے

يٰسٓ ۝ وَالْقُرْاٰنِ الْحَكِيْمِ ۝ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝ عَلٰى

اے انسان کامل! اس پُر از حکمت قرآن پر غور کرو۔ یہ گواہ ہے کہ یقیناً تم پیغمبروں میں سے ہو (اور) سیدھی

صِرَاطٍ مُّسْتَقِيْمٍ ۝ تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۝ لِتُنْذِرَ قَوْمًا مَّا

راہ پر یہ خدائے غالب و رحیم نے اُتارا ہے تاکہ تم اُن لوگوں کو متنبہ کرو

اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ

جن کے باپ دادا کو متنبہ نہیں کیا گیا اس لیے وہ غفلت میں پڑے ہیں۔ یہ یقیناً ان میں سے اکثر پر (خدا کی) بات پوری ہو

فَهُمْ لَا يُؤْمِنُوْنَ ۝ اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى

چکی ہے سو وہ ایمان نہیں لاتے ہم نے اُن کی گردنوں میں طوق ڈال رکھے ہیں اور وہ ٹھوڑیوں تک (پہنچے

الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝ وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّ

ہوئے ہیں) اس لیے اُن کے سر اُٹھ رہے ہیں اور ہم نے اُن کے آگے بھی دیوار بنا دی ہے اور

مِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ۝ وَسَوَآءٌ

ان کے پیچھے بھی یوں ہم نے اُن پر پردہ ڈال دیا ہے اس لیے وہ دیکھتے نہیں اور ان کے لیے

عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝ اِنَّمَا

یہ برابر ہے کہ تم اُن کو نصیحت کرو یا نہ کرو، وہ ایمان نہیں لائیں گے تم تو صرف

تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ ۚ فَبَشِّرْهُ

اُسی کو نصیحت کر سکتے ہو جو تمہاری نصیحت کی پیروی کرے اور (خدائے) رحمٰن سے بن دیکھے ڈرے سو اُس کو مغفرت

them, whether you warn them or warn them not, they do not believe. You can warn him alone, who follows the reminder, and fears the Beneficent (God) without seeing Him, so give him the glad tidings of forgiveness and an honourable reward. Surely We do give life to the dead, and We write down what they have sent before[9] and (also) what they have left behind as traces,[10] and We have recorded everything in a clear Book.[11] And set forth to them a parable of the people of the town, when the messengers came to it. When We sent to them two, and they rejected both of them; then We strengthened them with a third, so they said: Surely we are messengers to you.[12] They said;

[9] That is, what they have done.

[10] What they have left behind as foot-prints for others to follow.

[11] The recent discovery which shows that the waves of light and sound are preserved in the air may also explain it. The air is a sort of Divine Book, in which every thing is automatically recorded.

[12] It is a difficult passage. Who were these messengers; and which was the town? Some commentators say that Jesus sent his disciples to Antioch to preach the unity of God, and they are referred to here; while others hold that it is, after all, a parable and hence it is not necessary that all the three messengers should have gone together to a particular town. The two messengers, they think, are Moses and Jesus, and the third one is the Holy Prophet, whose advent was predicted by his two predecessors. The meaning in this case, is that the Jews and the Christians (representing Moses and Jesus respectively) tried their best to reform Arabia before the appearance of the Prophet, but both failed. Then the Prophet was sent in fulfilment of the prophecies of Moses and Jesus.

بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ۝ اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا

اور عمدہ اجر کی خوش خبری سنا دو یقیناً ہم مُردوں کو زندہ کریں گے اور جو کچھ وہ آگے بھیجتے

وَاٰثَارَهُمْ ؕ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ۝ ٤ وَاضْرِبْ

اور پیچھے چھوڑتے ہیں ہم اسکو لکھ لیتے ہیں۔ اور ہم نے ہر چیز کو ایک کھلے امام میں بیان کر دینے والی کتاب میں محفوظ کر رکھا ہے اور ان سے

لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ۝ ٥ اِذْ اَرْسَلْنَآ

گاؤں کے لوگوں کی مثال بیان کرو جب اس میں پیغمبر آئے۔ پہلے تو ہم نے ان لوگوں کی طرف

اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ

دو پیغمبر بھیجے اور ان لوگوں نے ان دونوں کو جھٹلایا پھر ہم نے تیسرے پیغمبر سے تقویت دی پیغمبروں نے کہا ہم تمہاری

مُّرْسَلُوْنَ ۝ قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَآ اَنْزَلَ الرَّحْمٰنُ

طرف پیغمبر ہو کر آئے ہیں انہوں نے کہا تم محض ہماری طرح کے آدمی ہو اور (خدائے) رحمٰن نے کوئی بھی نازل

مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ۝ قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ۝

نہیں کیا تم صرف جھوٹ کہتے ہو پیغمبروں نے کہا ہمارا پروردگار جانتا ہے کہ یقیناً ہم تمہاری طرف

وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝ قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ

پیغمبر ہیں اور ہمارا فرض اس کے سوا کچھ نہیں کہ ہم اپنا پیغام کھلے لفظوں میں پہنچا دیں۔ انہوں نے کہا ہم نے تمکو یقیناً منحوس پایا ہے۔ اگر تم

تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ۝ قَالُوْا طَآئِرُكُمْ

باز نہ آؤ گے تو ہم تمکو سنگسار کریں گے اور ہماری طرف سے تم کو دردناک عذاب پہنچے گا۔ پیغمبروں نے کہا تمہاری نحوست تو تمہارے

مَّعَكُمْ ؕ اَئِنْ ذُكِّرْتُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ۝ وَجَآءَ

اپنے ہی ساتھ ہے (کیا یہ اس لیے کہتے ہو کہ) تمکو نصیحت کی گئی ہے بلکہ تم تو حد سے گذرنے والے لوگ ہو اور بستی کے پرلے

مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ۝ ٧

کنارے سے ایک شخص دوڑتا ہوا آیا اس نے کہا اے میری قوم پیغمبروں کا کہا مانو

اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ۝ وَمَا لِيَ

ان کی پیروی کرو جو تم سے کچھ معاوضہ نہیں مانگتے اور وہ سیدھی راہ پر بھی ہیں اور مجھے کیا ہے کہ

You are nothing but men like us, nor has the Beneficent (God) revealed anything. You do nothing but lie.[13] They said: "Our Lord knows that we are most surely messengers to you. And our duty is nothing but a clear deliverance (of the message). They said: "Surely we auger ill from you; if you, do not desist, most surely we will stone you, and a painful chastisement shall certainly befall you from us. They said, "Your ill-omen is with yourselves[14]: is it because you are reminded; nay you are an unrestrained people. And a man[15] came (to them) running from the far end of the city, he said: "O my people! follow the messengers. Follow them who do not ask you for a reward, and they follow the right course. And why should not I serve Him, who created me, and to Him you shall be returned.

[13] That is, they rejected all revelation, previous as well as of the Holy Prophet.

[14] That is, if a distress befalls the unbelievers, it is on account of their own actions, and not on account of the apostles, who simply warn.

[15] This man represents a believer in the parable. Whenever a prophet is raised, it always happens that he is rejected by the majority of the people; but some one comes out of them to support the Divine Message. Moses had such a man from among Pharaoh's people; Jesus had Joseph Arimethea, and the Holy Prophet had Abu-Bakr.

لَآ اَعْبُدُ الَّذِیْ فَطَرَنِیْ وَاِلَیْهِ تُرْجَعُوْنَ ○ ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ

کہ میں اس کی عبادت نہ کروں جس نے مجھے پیدا کیا ہے اور تم کو بھی اس کی طرف لوٹ کر جانا ہے۔ کیا میں اس کے سوا اور کو

اٰلِهَةً اِنْ یُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّیْ شَفَاعَتُهُمْ شَیْـًٔا

کو معبود بناؤں۔ کہ اگر (خدا ے) رحمٰن مجھے کوئی نقصان پہنچانا چاہے۔ تو ان کی سفارش میرے کچھ کام نہ آئے

وَّلَا یُنْقِذُوْنِ ۚ اِنِّیْٓ اِذًا لَّفِیْ ضَلٰلٍ مُّبِیْنٍ ○ اِنِّیْٓ اٰمَنْتُ

اور نہ وہ مجھے بچا سکیں اس صورت میں میں کھلی ہوئی گمراہی میں ہوں گا میں تو تمہارے پروردگار

بِرَبِّكُمْ فَاسْمَعُوْنِ ؕ قِیْلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ یٰلَیْتَ قَوْمِیْ

پر ایمان لایا ہوں۔ پس میری سنو حکم ہوا کہ جنت میں داخل ہو جاؤ، بولا کاش میری قوم

یَعْلَمُوْنَ ۙ بِمَا غَفَرَ لِیْ رَبِّیْ وَجَعَلَنِیْ مِنَ الْمُكْرَمِیْنَ ○ وَمَآ

جانتی کہ میرے پروردگار نے کس لیے مجھے بخش دیا اور مجھے عزت والوں میں سے بنایا اور ہم نے

اَنْزَلْنَا عَلٰی قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَمَا كُنَّا مُنْزِلِیْنَ

اس کے بعد اس کی قوم پر آسمان سے کوئی لشکر نہیں اتارا اور نہ ہم اتارا کرتے ہیں۔

اِنْ كَانَتْ اِلَّا صَیْحَةً وَّاحِدَةً فَاِذَا هُمْ خٰمِدُوْنَ ○ یٰحَسْرَةً

وہ (عذاب) تو صرف ایک آواز ہوئی ہے۔ سو وہ اس سے ناگہاں ختم ہو گئے ہائے افسوس

عَلَی الْعِبَادِ ۚ مَا یَاْتِیْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ

ان لوگوں پر کہ جب کبھی ان کے پاس کوئی پیغمبر آتا ہے وہ اس سے تمسخر کرنے لگتے ہیں

اَلَمْ یَرَوْا كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ اَنَّهُمْ اِلَیْهِمْ لَا یَرْجِعُوْنَ

کیا وہ نہیں دیکھتے کہ اُن سے پہلے ہم نے کتنی قومیں تباہ کر دیں کہ وہ ان کی طرف لوٹ کر نہیں آتے

وَاِنْ كُلٌّ لَّمَّا جَمِیْعٌ لَّدَیْنَا مُحْضَرُوْنَ ۝ وَاٰیَةٌ لَّهُمُ الْاَرْضُ

اور سب کے سب ہمارے حضور میں حاضر کیے جائیں گے اور ایک نشانی ان کے لیے یہ مُردہ

الْمَیْتَةُ ۚ اَحْیَیْنٰهَا وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ یَاْكُلُوْنَ ○ وَجَعَلْنَا

زمین ہے ہم نے اس کو زندہ کیا اور اس میں سے اناج پیدا کیا پھر یہ اس میں سے کھاتے ہیں اور اس میں ہم نے

What! Shall I take, besides Him, gods; if the Beneficent (God) desires to afflict me, their intercession shall not avail me ought, nor shall they rescue me. Then I shall be most certainly in a clear error. Surely, I believe in your Lord, Therefore, listen to me."

It was said (to him): "Enter the garden." He said: "I wish my people knew. Of that, on account of which my Lord has forgiven me and made me one of the honoured ones. And We did not send down on his people after him any hosts from the heaven, nor do We ever send down.[16] It was nothing but a single thunderbolt[17] and lo they were extinct. Alas for the people! not a single apostle came to them, but they mocked at him. Do not they see We have destroyed many generations before them, surely they do not return to them.[18]

And all of them shall surely be made to appear before us. And a sign for them is the dead earth, We give life to it, and We bring

[16] This shows that the Divine punishment does not come in the form of hosts from heaven, but it comes through earthly means such as earthquakes, famines, wars, diseases, etc.

[17] That is, a sudden calamity, such as an earthquake, or a storm.

[18] That is, to the people of this world.

فِيهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ وَّفَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ۙ لِيَاْكُلُوْا

کھجوروں اور انگوروں کے باغ بنائے اور اس میں چشمے جاری کر دیے تاکہ یہ

مِنْ ثَمَرِهٖ ۙ وَمَا عَمِلَتْهُ اَيْدِيْهِمْ ؕ اَفَلَا يَشْكُرُوْنَ ۝ سُبْحٰنَ الَّذِيْ خَلَقَ

اس کا پھل کھائیں اور یہ (سب کچھ) ان کے ہاتھوں نے نہیں بنایا۔ کیا پھر یہ شکر نہیں کرتے؟ پاک ہے خدا کی ذات جس نے

الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُوْنَ ۝

ہر چیز کے جوڑے پیدا کیے ہیں ان میں سے وہ چیزیں بھی ہیں جن کو زمین اگاتی ہے اور ان کے اپنے نفس بھی اور وہ چیزیں بھی ہیں

وَاٰيَةٌ لَّهُمُ الَّيْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ۙ وَالشَّمْسُ

جن کو جانتے بھی نہیں۔ اور ایک نشان ان کیلیے یہ رات ہے ہم اس میں سے دن کو کھینچ لیتے ہیں تو پھر اندھیرا چھا جاتا ہے اور سورج اپنے

تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝ وَالْقَمَرَ قَدَّرْنٰهُ

مقرر رستہ پر چلتا رہتا ہے یہ (خدائے) غالب دانا کا مقرر کیا ہوا اندازہ ہے اور ہم نے چاند کی منزلیں مقرر

مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ۝ لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ

کر دی ہیں یہاں تک کہ وہ (گھٹتے گھٹتے) کھجور کی پرانی سوکھی ٹہنی کی طرح ہو جاتا ہے نہ تو سورج ہی سے یہ ہو سکتا ہے کہ چاند

اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ۝

کو جا پکڑے اور نہ رات دن سے پہلے آ سکتی ہے اور ہر ایک اپنے اپنے دائرہ میں گھوم رہا ہے

وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ۙ وَخَلَقْنَا لَهُمْ

اور ایک نشانی ان کے لیے یہ ہے کہ ہم ان کی اولاد کو بھری ہوئی کشتی میں سوار کر لیتے ہیں اور ہم نے ان کے لیے اسی

مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ۝ وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا

قسم کی اور سواریاں پیدا کر دی ہیں اور اگر ہم چاہیں تو ان کو غرق کر دیں پھر ان کے لیے کوئی فریاد رس نہیں

هُمْ يُنْقَذُوْنَ ۙ اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ۝ وَاِذَا

ہو سکتا اور نہ وہ بچائے جا سکتے ہیں مگر ہاں یہ ہماری رحمت اور ایک وقت تک سامان زیست مقرر ہے (کہ وہ بچے رہتے ہیں) اور جب

قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ۝

ان سے کہا جاتا ہے کہ جو تمہارے آگے اور جو تمہارے پیچھے ہے اس کی محاذرت کرو تاکہ تم پر رحم کیا جائے (تو پروا نہیں کرتے)

forth from it grain, then they eat of it.[19] And We make in it (earth) gardens of palms and grape vines, and We cause springs to gush forth in it. That they may eat of the fruit thereof, and their hands have not made it; then, will they not be thankful? Glory be to Him Who created pairs of all what the earth grows, and of their own selves (men) and (even) of what they do not know.[20] And a sign for them is the night, We draw forth from it the day, then lo they are in the dark. And the sun moves on to the end of its course,[21] that is the measure of the Mighty, the Knowing. And (as for) the moon, We have fixed for it stages till it becomes again like an old dry crooked branch of a palm-tree. Neither it is allowed to the sun, that it may overtake the moon, nor can the night outstrip

[19] The quickening of the dead earth in physical life certifies the spiritual and moral revival of a dead nation by God. It may also imply the life after death.

[20] This is a scientific truth that all things, including vegetables, are created in pairs, and the Quran is the first Book to reveal it. The words " do not know " signify that there are other pairs, not yet known to man. Science has now ascertained that even an atom is made up of pairs. It consists of positive and negative electricity. Here is a proof that the Quran is the word of God.

[21] The old theory that the sun is stationary has been smashed by the latest research. Science has at last paid homage to the word of God.

وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ○

اور جب کبھی خدا کے نشانوں میں سے کوئی نشان ان کے پاس آتا ہے ۔ تو وہ منہ پھیر لیتے ہیں

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا

اور جب ان سے کہا جائے کہ جو رزق اللہ نے تم کو دے رکھا ہے اس میں سے خرچ کرو ۔ تو وہ کافر مومنوں سے کہتے

لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ

ہیں ۔ کہ ہم اس شخص کو کھانا کھلائیں جس کو اگر خدا چاہتا تو خود کھلاتا تم تو صریح

إِلَّا فِي ضَلَالٍ مُّبِينٍ ○ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ

گمراہی میں ہو اور کہتے ہیں اگر تم سچے ہو تو وہ وعدہ (عذاب) کا دن کب

صَادِقِينَ ○ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ

آئے گا یہ لوگ صرف ایک آواز کا انتظار کر رہے ہیں ۔ جو ان کو ناگہاں آپکڑے گی ۔ درآنحالیکہ

يَخِصِّمُونَ ○ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ

وہ باہم جھگڑ رہے ہونگے پھر یہ وصیت (تک) نہ کر سکیں گے اور نہ اپنے گھر والوں کے پاس

يَرْجِعُونَ ع وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ

جا سکیں گے اور صور پھونکا جائے گا تو یہ لوگ فوراً قبروں سے نکل کر اپنے پروردگار کی طرف

يَنسِلُونَ ○ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَٰذَا مَا وَعَدَ

دوڑیں گے (اور) کہیں گے ہائے افسوس ہم کو کس نے ہماری خواب گاہوں سے اٹھایا ۔ یہ وہی تو ہے ۔ جو

الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ ○ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

(خدا نے) رحمٰن نے وعدہ کیا تھا اور پیغمبروں نے سچ کہا تھا یہ صرف ایک آواز ہوگی پھر یہ سب کے سب ہمارے

فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ○ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا

حضور میں حاضر کیے جائیں گے اور اس دن کسی شخص پر کچھ بھی ظلم نہ کیا جائیگا

وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ○ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ

اور تم کو اسی کا بدلہ ملے گا جو تم کرتے تھے بیشک اہل جنت اس دن عیش و نشاط

the day ; and all float in a sphere. And a sign to them is that We carry their off-spring in the laden ship. And We have created for them (other things) like it, what they ride on. And if We please, We can drown them, then no one is to succour them, nor they are rescued. But it is mercy from Us, and enjoyment for a time (that they are spared). And when it is said to them :

Guard against what is before you[22] and (also) what is behind you,[23] so that you may be pitied (they do not listen). And no sign of the signs of their Lord comes to them, but they turn aside from it. And when it is said to them : Spend (benevolently) out of what Allah has given you, those who disbelieve say to those who believe : Shall we feed him, whom, if Allah had pleased, He would have fed. You are not but in an obvious error.[24] And they (also) say ; When will this threat come to pass, if you are truthful ? They await nothing but a single thunderbolt, which shall overtake them while

[22] Before you, *i.e.* punishment which must overtake you in this world.

[23] Behind you, *i.e.* in the next life, life after death.

[24] This shows the unbelievers to be devoid of human sympathy.

فِيْ شُغُلٍ فٰكِهُوْنَ ۚ هُمْ وَاَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَآئِكِ

کے مشغلے میں ہوں گے وہ اور اُن کی بی بیاں سایوں میں تختوں پر تکیہ لگائے بیٹھے

مُتَّكِـُٔوْنَ ۚ لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ۚ سَلٰمٌ قَوْلًا مِّنْ

ہوں گے وہاں اُن کے لیے پھل اور جو کچھ وہ چاہیں گے (موجود ہوگا) اور پروردگار رحیم کی طرف سے

رَّبٍّ رَّحِيْمٍ ۝ وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ۝ اَلَمْ اَعْهَدْ

سلام کہا جائے گا اور یہ بھی حکم ہوگا کہ اے گنہگارو آج تم الگ ہو جاؤ اے آدم کی اولاد

اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ

کیا میں نے تمکو حکم نہیں دیا تھا کہ شیطان کی عبادت نہ کرنا کہ وہ تمہارا صریح دشمن

مُّبِيْنٌ ۙ وَّاَنِ اعْبُدُوْنِيْ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝ وَلَقَدْ

ہے اور یہ کہ میری عبادت کرو یہ سیدھا رستہ ہے اور یقیناً

اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۭ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ۝ هٰذِهٖ

اس نے تم میں سے بہت سی خلقت کو گمراہ کیا تو کیا تم عقل سے کام نہ لیتے تھے یہ وہی جہنم

جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ۝ اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ

ہے۔ جس کی تمہیں خبر دی جاتی تھی آج اس میں داخل ہو جاؤ اس لیے کہ

تَكْفُرُوْنَ ۝ اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ

تم کفر کرتے تھے آج ہم ان کے مونہوں پر مہر لگا دیں گے اور ان کے ہاتھ ہم سے بیان کریں گے

وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ۝ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى

اور اُن کے پاؤں گواہی دینگے کہ وہ کیا کچھ کرتے رہے تھے اور اگر ہم چاہیں تو ان کی آنکھوں کو

اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ۝ وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ

مٹا دیں پھر دوڑ سیدھے پر آگے بڑھیں تو کس طرح دیکھیں گے اور اگر ہم چاہیں تو انہیں

عَلٰي مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ۝ وَمَنْ نُّعَمِّرْهُ

ان کی جگہ پر مسخ کر دیں پھر نہ وہ آگے چل سکیں اور نہ (پیچھے) لوٹ سکیں اور جس کو ہم

they will be disputing with each other, so they shall not be able to make a will, nor shall they return to their families.[25]

And a trumpet shall be blown, when lo from the graves they shall hasten towards their Lord. They shall say: O woe to us, who has roused us from our sleeping abode, this is what the Beneficent (God) promised, and the apostles told the truth. It will be nothing but a single thunderbolt and lo they shall all be brought before Us. So this day no soul shall be wronged in the least, and you shall not be rewarded except for what you did. Surely the inmates of the garden shall be, on that day, in their vocation, quite happy. They and their mates shall be in shades reclining on raised couches. They shall have fruits therein, and shall have whatever they desire.

"Peace": (shall be) the word (message) from the Merciful Lord.[26] And (it will also be ordered) withdraw aside to-day O guilty ones! Did I not enjoin on you, O children of Adam! that you should not serve the devil. Surely he

[25] This may be a prophetic description of the Quraish decimation at the battle of Badr. In this case "single thunderbolt" in the preceding line means the war cry.

[26] That is, the paradise is an abode of perfect peace.

نُنَكِّسْهُ فِي الْخَلْقِ ط أَفَلَا يَعْقِلُونَ ○ وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا

بڑی عمر دیتے ہیں اسے بناوٹ میں اوندھا کر دیتے ہیں۔ کیا پھر بھی یہ سمجھتے نہیں اور ہم نے اس پیغمبر کو شعر کہنا

يَنْۢبَغِي لَهٗ ط اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ۙ لِّيُنْذِرَ

نہیں سکھایا اور نہ اسکے شایان شان ہے۔ یہ تو صرف نصیحت اور کھول کر بیان کرنیوالا قرآن ہے۔ تاکہ (پیغمبر) اس

مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ○ اَوَلَمْ يَرَوْا

شخص کو جو زندہ ہے متنبہ کر دے اور کافروں پر بات (حجت) پوری ہو جائے کیا وہ نہیں دیکھتے کہ جو

اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ○

چیزیں ہمارے ہاتھوں نے بنائیں ان میں سے ہم نے ان کے لیے چارپائے پیدا کئے اور وہ انکے مالک ہو گئے

وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَاْكُلُوْنَ ○ وَلَهُمْ فِيْهَا مَنَافِعُ

اور اُن کو ہم نے اُن کا مطیع کر دیا۔ پھر بعض اُن کی سواری کا کام دیتے ہیں اور بعض کو کھاتے ہیں اور ان کو ان سے اور

وَمَشَارِبُ ط اَفَلَا يَشْكُرُوْنَ ○ وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ

فائدے بھی ہیں اور اُن سے پینے کی چیزیں بھی (حاصل کرتے ہیں) کیا پھر بھی یہ لوگ شکر نہیں کرتے اور اللہ کے سوا اور معبود بنا لیتے

اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ؕ لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ

ہیں تاکہ اُن سے مدد حاصل کریں وہ اُن کی مدد کی طاقت ہی نہیں رکھتے

وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ○ فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا

اور وہ ان کے لیے ایک فوج ہے جو (ایک دن) ہمارے سامنے حاضر ہوگی۔ پس تمہیں اُن کی باتوں سے غمگین نہیں ہونا چاہیے

نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ○ اَوَلَمْ يَرَ الْاِنْسَانُ

ہم خوب جانتے ہیں کہ وہ کیا چھپاتے ہیں اور کیا ظاہر کرتے ہیں کیا انسان دیکھتا نہیں کہ ہم نے اس

اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ○ وَضَرَبَ

کو نطفہ سے پیدا کیا، پھر دیکھو وہ صریح جھگڑا کرنے والا بن گیا ہے اور ہمارے

لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ط قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ○

لیے عجیب باتیں بناتا ہے اور اپنی پیدائش کو بھول جاتا ہے۔ کہتا ہے کہ کون ان ہڈیوں کو زندہ کریگا درآنحالیکہ وہ بوسیدہ ہو چکی

is your open enemy. And that you should serve Me; this is the right path. And certainly he has misled many people from among you. What! could you not then understand. This is the hell with which you were threatened. Enter into it to-day, because you disbelieved. On that day We will put a seal on their mouths, and their hands shall speak to Us and their feet shall bear witness to what they used to do. And if We please We would surely put out their eyes, then they would strive to get to the way first, but how would they see.[27] And if We please We will surely transform them in their place, then they will not be able to go on, nor will they return.[28] And whomsoever We give long life, We reverse (*i.e.*, deteriorate) him in constitution, do they not then understand?[29]

And We have not taught him (the Prophet)

[27] It is a punishment to them ; because they shut up their eyes to the truth with such a persistence that they became blind.

[28] Transform them, *i.e.* turn them weak and helpless. This is also a punishment for their own actions. These calamaties are experienced in the world in the shape of paralysis. A paralysed man cannot walk a step. He loses his eyesight too.

[29] It is a law of nature that everything living must deteriorate through old age.

قُلْ يُحْيِيهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ۭ وَهُوَ بِكُلِّ

کہہ وہی زندہ کریگا جس نے پہلی مرتبہ پیدا کیا تھا اور وہ سب قسم کا

خَلْقٍ عَلِيْمُ ۙ الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ

پیدا کرنا جانتا ہے وہی ہے جس نے تمہارے لیے سبز درخت سے

الْاَخْضَرِ نَارًا فَاِذَآ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ۝

آگ پیدا کی اور تم اس کو جلاتے ہو ،

اَوَلَيْسَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقٰدِرٍ عَلٰٓي

کیا وہ جس نے آسمانوں اور زمین کو پیدا کیا اس پر قادر نہیں کہ

اَنْ يَّخْلُقَ مِثْلَهُمْ ۭ بَلٰي ۚ وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ۝

اُن لوگوں کی طرح مخلوق بنا سکے ۔ کیوں نہیں وہ تو بڑا پیدا کرنے والا (اور) علم والا ہے

اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْـــًٔا اَنْ يَّقُوْلَ

اس کے حکم کی کیفیت تو یہ ہے کہ جب وہ کسی چیز کا ارادہ کرتا ہے

لَهٗ كُنْ فَيَكُوْنُ ۝ فَسُبْحٰنَ

تو کہہ دیتا ہے کہ ہو جا وہ ہو جاتی ہے پس پاک ہے وہ

الَّذِيْ بِيَدِهٖ مَلَكُوْتُ

ذات جس کے ہاتھ میں ہر چیز کی حکومت ہے

كُلِّ شَيْءٍ وَّاِلَيْهِ

اور اُسی کی طرف تم کو لوٹ کر

تُرْجَعُوْنَ ۝ ع

جانا ہے ۔

poetry, nor is it meet for him,[30] it is nothing but a reminder and a plain Qur-án. That it may warn him who is alive and the word (of God) may prove true against the unbelievers.[31] Do not they see that We have created cattle for them, out of what our hands have worked, so they are their masters. And We have subjected the cattle to them, so that some of them are to ride upon, and some of them they eat. And they have in them other advantages (also) and drinks, are not they then grateful? And they have taken gods besides Allah, that they may be helped. But they are not able to assist them, and they are for them a host to be brought up

[30] The Prophet was not a poet, nor poetry was meet for him. The reason is obvious. The beauty of poetry chiefly depends upon the flight of imagination, which surely weakens the practical side of human nature. The Qur-án very appropriately depicts the poets in one place, as persons " who say what they *do* not ." But a prophet is a practical man, he is a reformer. He must practise what he teaches. No poet has ever built up a nation. But the prophets are nation-builders, founders of kingdoms, liberators of humanity and the best teachers and exemplar of morality. Therefore, a prophet should not be a poet. Compare—

[31] That is, the Prophet can warn him alone, who listens to his message; but those who turn deaf ears, or come in open opposition, will be punished according to the Divine Law.

in the presence (of God).[32]

Therefore, let not their words grieve you; surely We know what they do in secret, and what they do openly. Does not the man see that We have created him from a small life-germ, then lo he is an open disputant. And he sets forth for Us parables and forgets his creation. He says who will give life to the bones when they are rotten. Say: He will quicken them Who brought them into existence at first, and He knows of all creation. He Who has made for you the fire from the green tree, so that with it you kindle[33] (fire). Is not He Who created the heavens and the earth, powerful to create the like of them? Yea, He is the Great Creator, the Knowing. His command, when He intends anything is only to say to it, Be, so

[32] That is their false gods will be brought before God; and they will not be able to help them.

[33] We get our fuel, no doubt, from the green trees. Besides, some green trees in the forests contain certain kinds of oil; and hence they are easily inflammable. During a wind storm, when they fall on each other they often catch fire. Many of us must have noticed this fire in the forests. The point which is here put as a sign of God, is that the same green tree contains the elements of water *i.e.* greenness, and also the elements of fire. *i.e.* oil. Some thinkers suggest that the Quran here refers to chlorophyll in the green leaves of a tree. But that seems to me rather a far-fetched idea.

it is.[34] Therefore, glory be to Him in Whose hand is the government of all things, and to Him you shall be returned.



[34] It is, however, not necessary that by Allah's command everything is done at once. It may take time, and may develop gradually as we see in nature. The meaning is that God's command must come to pass sooner or later.

INTRODUCTION TO CHAPTER XLVIII.

The Title, and Subject-matter

This chapter is entitled *Al-Fath*, the victory, because it deals with the great moral victory, gained without fighting, by the truce of Hudaibiyya, which for the first time established social relations between Muslims and non-Muslims, and thus gave the opponents of Islam an opportunity to think over its beauties. Though the terms of the peace were disadvantageous to the Muslims, yet the victory for Islam lay in the mixing up of the enemy with the Muslims and thus gaining the light of the truth, which subsequently resulted in a large conversion, and eventually brought about the peaceful conquest of Mecca, referred to in the third section of this chapter. The underlying idea, pervading throughout the chapter, is that the real conquest of Islam lay in winning over the hearts of its enemies. The concluding section announces the

ultimate triumph of Islam over all other religions of the world.

The Holy Prophet is reported to have said that the recitation of this chapter is very efficacious for success in the world. It also helps spiritual healing.

Date of Revelation.

This chapter was recited by the Holy Prophet for the first time, when returning from Hudaibiyya in the 6th year of Hijrah.

CHAPTER XLVIII

THE VICTORY (*Al-Fath*)

Revealed at Medina, 29 Verses

With the name of Allah, the Beneficent, the Merciful.

Surely We have opened for you (the way of) a clear victory,[1] so that Allah may protect you from that which has gone before of the faults attributed to you, and that which remains behind;[2] and complete His favour to you, and

[1] The way of victory, referred to here, is the truce of Hudaibiyya. Its history is this. The Holy Prophet saw in a vision that he was going round the sacred mosque at Mecca. So he set out from Medina for the pilgrimage, with a large number of companions in the 6th year of Hijrah. But the party was withheld on their way by the Quraish of Mecca; and there was a danger of war. But eventually a treaty of peace was concluded, known as the peace of Hudaibiyya. This treaty opened the way of social relations between Muslims and non-Muslims, who for the first time realized the beauties of Islam, and ultimately it brought about the peaceful conquest of Mecca after two years, thus fulfilling the Prophet's vision.

[2] The Arabic word Zanb (fault) here means those shortcomings, which the enemy attributed to the Prophet; and which proved false after the peace of Hudaibiyya, when a brighter side of Islam was noticed by its opponents.

guide you on the right path.[3] And that Allah may help you with a mighty help.[4]

He it is who sent down tranquillity into the hearts of the believers that they might add more faith to their faith, and Allah's are the hosts of the heavens and the earth; and Allah is Knowing, Wise. (And) that He may cause the believing men and the believing women to enter the gardens beneath which the rivers flow, to abide in them, and remove from them their evils; and that is a great achievement with Allah. (And) that He may punish the hypocritical men, and the hypocritical women and pagan men and pagan women, thinkers of the evil thoughts about Allah. On them is the evil turn, and Allah is angry with them, and (He) has cursed them and has prepared hell for them, and it is an evil resort. And Allah's are the hosts of the heavens and the earth, and Allah is Mighty, Wise. Surely We have sent you as a witness and

[3] The completion of favours, and the guiding on the right way (*i.e.* the way to success) are the results of the moral victory referred to above.

[4] There was a great conversion to Islam after the peace of Hudaibiyya, so much so that the Prophet was accompanied by 10,000 men at the conquest of Mecca, while two years earlier, he had only 1,500 men with him at Hudaibiyya.

سُوْرَةُ الْفَتْحِ مَدَنِيَّةٌ وَّهِيَ تِسْعٌ وَعِشْرُوْنَ اٰيَةً وَّاَرْبَعُ رُكُوْعَاتٍ

سورہ فتح مدنیہ میں نازل ہوئی اور اس کی اُنتیس آیتیں اور چار رکوع ہیں

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

اللہ کا نام لے کر جو رحمٰن (اور) رحیم ہے

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ

(اے پیغمبر) ہم نے تمہارے لیے صاف وصریح فتح کی (راہ) کھول دی ہے تاکہ اللہ تم کو ان الزامات سے محفوظ کردے جو پہلے

ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا

اور پیچھے تم پر لگائے گئے اور تم پر اپنی نعمت پوری کردے، اور تمہیں سیدھے رستے

مُّسْتَقِيْمًا ۙ وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ○ هُوَ الَّذِيْٓ

پر چلائے اور (تاکہ) اللہ تمہاری زبردست مدد کرے وہی تو ہے جس

اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ

نے مومنوں کے دلوں پر تسلی نازل فرمائی تاکہ وہ اپنے ایمان کے ساتھ

اِيْمَانِهِمْ ۗ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَكَانَ اللّٰهُ

ایمان میں اور ترقی کریں اور آسمانوں اور زمین کے لشکر (سب) اللہ ہی کے ہیں اور اللہ جاننے والا

عَلِيْمًا حَكِيْمًا ۙ لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ

(اور) حکمت والا ہے یہ اس لیے کہ وہ مومن مردوں اور مومن عورتوں کو بہشتوں میں جن

تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ۗ

کے نیچے نہریں بہ رہی ہیں داخل کرے جن میں وہ ہمیشہ رہیں گے اور اُن سے اُنکی برائیاں دور

as a bearer of good news and as a warner. That you (O people !) may believe in Allah and His apostle, and may assist him and respect him, and may declare His glory morning and evening. Surely those who swear allegiance to you, do swear allegiance to Allah, Allah's hand is on their hands. Therefore, who breaks (his faith) he breaks it against his own soul and whoever fulfils what he has covenanted with Allah, He will give him a great reward.[5]

Those of the people of the desert, who were left behind[6] will say to you: our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: then who can control anything for you from Allah, if He intends to do you harm, or if He intends to do you good. But Allah is aware of what you do. Nay you thought the Apostle and the believers would not

[5] The swearing of allegiance referred to here was before the peace was concluded. The Muslims as we have seen, went for a pilgrimage, and were not prepared for war; but the Quraish opposed them and there was a likelihood of fighting. So the companions of the Prophet made a vow to defend him and to fight by his side, but the truce averted this.

[6] That is, those who did not accompany the Prophet for the pilgrimage.

وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ﴿١٧﴾ وَّيُعَذِّبَ الْمُنٰفِقِيْنَ

کرنے اور اللہ کے نزدیک یہ بڑی کامیابی ہے اور (اس لیے کہ) منافق مردوں

وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ

اور منافق عورتوں اور مشرک مردوں اور مشرک عورتوں کو جو اللہ کے حق میں برے برے خیال کرتے ہیں سزا دے

عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ

ان ہی پر بری گردش ہے اور اللہ ان پر ناراض ہے اور اس نے ان پر لعنت کی ہے

جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ۝ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ

اور ان کے لیے جہنم تیار کی اور وہ بری جگہ ہے اور آسمانوں اور زمین کے لشکر اللہ ہی کے ہیں

وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝ اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّ

اور اللہ غالب اور حکمت والا ہے ہم نے تم کو (حق پر) گواہی دینے والا اور خوشخبری سنانے

مُبَشِّرًا وَّنَذِيْرًا ﴿١٨﴾ لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ

اور خوف دلانے والا بنا کر بھیجا ہے تاکہ (اے مومنو!) تم اللہ اور اس کے پیغمبر پر ایمان لاؤ اور انکی مدد کرو

وَتُوَقِّرُوْهُ ؕ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝ اِنَّ الَّذِيْنَ

اور اس کی عزت کرو اور صبح و شام اس (خدا) کی تسبیح کرو جو لوگ تمہاری بیعت کرتے

يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ

ہیں وہ یقیناً اللہ کی بیعت کرتے ہیں اللہ کا ہاتھ ان کے ہاتھوں پر ہے

فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ

پھر جو عہد کو توڑے تو اس عہد کے توڑنے کا نقصان اسی کو ہے اور جو اس عہد کو پورا کرتا ہے جو اس نے اللہ

عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿ع﴾ سَيَقُوْلُ لَكَ

سے کیا ہے تو وہ اس کو عنقریب بڑا اجر دے گا دیہاتیوں میں سے جو لوگ پیچھے

الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَاۤ اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا

رہ گئے تھے وہ تم سے کہیں گے کہ ہم کو ہمارے مال اور اہل و عیال نے روک رکھا پس آپ ہمارے لیے اللہ سے بخشش

return to their families ever.[7] And that was made fairseeming to your hearts, and you entertained an evil notion, and you became a people doomed to perdition, and whoever does not believe in Allah, and His apostle, then surely We have prepared a burning fire for unbelievers. And Allah's is the Kingdom of heavens and the earth. He forgives whom He pleases, and punishes whom He pleases; Allah is Forgiving, Merciful. Those who are left behind will say, when you set forth in order that you may take acquisition: Allow us that we may follow you. They intend to change the word of Allah. Say: By no means you shall follow us, Allah has already said so. But they will say: Nay you are jealous of us. Nay they do not understand but little. Say to those people of desert who were left behind: You shall soon be called upon (to fight) against a people of mighty valour, you will fight against them until they submit; so if you obey, Allah will give you a good reward, and if you turn back as you did before, He will punish you with a painful punishment[8]. There

[7] That is, you thought, they would be killed by the Quraish. Islam was so weak even in the 6th year of Hijrah.

[8] This fighting may refer to the expedition of Tabuk, or to wars against the Roman and the Persian Empires.

يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ۭ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ

یہ لوگ اپنی زبان سے وہ بات کہتے ہیں جو ان کے دلوں میں نہیں کہہ دو کہ اگر اللہ تم کو نقصان

مِّنَ اللّٰهِ شَيْـــًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ۭ بَلْ كَانَ

پہنچانا چاہے یا تمہیں فائدہ پہنچانے کا ارادہ کرے تو کون ہے کہ پھر تمہارے لیے وکیل بننے کا ارادہ رکھے۔ بلکہ جو

اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝ بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ

کچھ تم کرتے ہو اللہ اس سے واقف ہے بات یہ ہے تم یہ سمجھتے تھے کہ پیغمبر اور مومن کبھی اپنے اہل و

وَالْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَ

عیال میں لوٹ کر آنے ہی کے نہیں اور یہی بات تمہارے دلوں کو بھی معلوم ہوئی اور

ظَنَنْتُمْ ظَنَّ السَّوْءِ ۚ وَكُنْتُمْ قَوْمًۢا بُوْرًا ۝ وَمَنْ لَّمْ

اسی لیے) تم نے بُرے بُرے خیال کیے اور تم لوگ (آخرکار) ہلاکت میں پڑ گئے اور جو شخص اللہ اور رسول

يُؤْمِنْۢ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ۝ وَ

پر ایمان نہیں رکھتا تو ہم نے ایسے کافروں کے لیے بھڑکتی ہوئی آگ تیار کر رکھی ہے اور

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ

آسمانوں اور زمین کی بادشاہی خدا کی ہے وہ جسے چاہے بخشے اور جسے چاہے

مَنْ يَّشَاۗءُ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ سَيَقُوْلُ الْمُخَلَّفُوْنَ

سزا دے اور اللہ بخشنے والا (اور) رحم کرنے والا ہے جب تم لوگ مال غنیمت لینے

اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ

چلو گے تو جو لوگ پیچھے رہ گئے تھے کہیں گے ہمیں بھی اجازت دیجیے کہ آپ کے ساتھ چلیں

يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ۭ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ

یہ لوگ چاہتے ہیں کہ خدا کی بات کو بدل دیں کہہ دو تم ہرگز ہمارے ساتھ نہیں چل

قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ۭ بَلْ كَانُوْا

سکتے اللہ نے پہلے ہی سے ایسا حکم دیدیا ہے پھر وہ کہیں گے (نہیں) بلکہ تم ہم سے حسد کرتے ہو بات یہ ہے کہ وہ لوگ

is no harm in the case of the blind, and no harm in that of the lame, nor is there any harm in case of the sick (if they do not go to the war), and whoever obeys Allah and His apostle, He will cause him to enter gardens beneath which rivers flow, and whoever turns back He will chastise him with a painful chastisement: Surely, Allah was pleased with the believers, when they swore allegiance under the tree, (and) thus He showed[9] what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory.[10] And (with) many acquisitions which they will take: And Allah is Mighty, Wise. Allah has promised you many acquisitions[11] which you will take. Then He hastened[12] this one for you; and He held back the hands of the people from you that it may be a sign for the

[9] The swearing of allegiance referred to here took place before the treaty of Hudaibiyya. The original word علم (Lit. He knew) when associated with God, sometimes, means He made clear, or showed; because God is All-knowing. The meaning is that the allegiance of believers showed that they were ready to lay down their lives for the cause of Islam and thus their hearts were strengthened.

[10] The victory prophesied here is the victory of Khaibar, soon after the return from Hudaibiyya.

[11] These acquisitions may refer to the subsequent expeditions, including the conquest of Mecca.

[12] That is, the conquest of Mecca in which there was no fighting, and thus the hands of the people were held back.

لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ○ قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ

بہت ہی کم سمجھتے ہیں جو دیہاتی پیچھے رہ گئے تھے اُن سے کہہ دو کہ

سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ

تم جلد ایک سخت جنگ جو قوم کے ساتھ لڑائی کے لیے بلائے جاؤ گے اُن سے تم جنگ کرتے رہو گے یہاں

فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا

تک کہ وہ صلح کر لینگے پس تم حکم مانو گے تو اللہ تم کو اچھا بدلہ دے گا اور اگر تم منہ پھیرو گے جیسا کہ

تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ○ لَيْسَ عَلَى

پہلے پھیر چکے ہو تو (اللہ) تم کو سخت سزا دے گا (لیکن) نہ تو اندھے پر

الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ

کوئی گناہ ہے (اگر وہ شامل جنگ نہ ہو) اور نہ لنگڑے پر گناہ ہے اور نہ مریض ہی پر کوئی گناہ

حَرَجٌ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ

ہے اور جو شخص اللہ اور اس کے پیغمبر کی فرمانبرداری کریگا اس کو اللہ بہشتوں میں داخل کرے گا

تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ۝ لَقَدْ رَضِيَ اللّٰهُ عَنِ

جس کے نیچے نہریں بہتی ہیں اور جو شخص منہ پھیرے گا اس کو دردناک عذاب دیگا جب مومن تم سے درخت کے

الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ

نیچے بیعت کر رہے تھے تو اللہ یقیناً اُن سے خوش ہوا اور جو کچھ اُن کے دلوں میں تھا

قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۝ وَ

ظاہر کر دیا پھر ان پر تسلی نازل فرمائی اور انہیں جلد فتح عنایت کی اور

مَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ○ وَعَدَكُمُ

علاوہ بریں بہت سی غنیمتیں وہ حاصل کریں گے اور اللہ غالب اور حکمت والا ہے اللہ نے تم سے

اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ

بہت سی غنیمتوں کا وعدہ کیا جو تم لوگے پھر یہ (فتح) تم کو جلد دے دی اور لوگوں کے ہاتھ تم سے روک دیے

believers, and (that) He may guide you on the right way. And (there are) other victories which you could not have achieved; surely, Allah has encompassed them; and Allah is Powerful over all things.[13] And if those, who disbelieve, had fought with you, they would have surely turn their backs, then they would have not found any protector or a helper.

Such has been Allah's manner that has been surely in use before; and you shall find no change in Allah's manner.

And He it is who held back their hands from you, and your hands from them, in the valley of Mecca, after he had given you victory over them. And Allah is seeing what you do.

It is they who disbelieved, and prevented you from coming to the sacred mosque; and also stopped the offering (*i.e.*, animals of sacrifice) from reaching its destination; and (this withholding would not have been allowed) had it not been that you would have trodden down believing men and believing women, whom you did not know, so a loss might have afflicted you, on their account, without your knowledge; (that

[13] That is, other conquests of Islam in the days of the Caliphate.

وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ۙ﴿۲۰﴾ وَّ

تاکہ مومنوں کے لیے یہ ایک نشان ہو اور تم کو سیدھے رستے پر چلائے اور

اُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَكَانَ اللّٰهُ

اور (فتوحات) بھی ہیں جن پر تمہیں قدرت نہ ہو سکی تھی وہ اللہ نے اپنے قبضہ میں لے رکھی ہیں اور اللہ ہر چیز

عَلٰى كُلِّ شَیْءٍ قَدِيْرًا ۝ وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا

پر قادر ہے اور اگر کافر تم سے جنگ کرتے تو پیٹھ پھیر کر

الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ۝ سُنَّةَ

بھاگ جاتے پھر کسی کو نہ دوست پاتے اور نہ مددگار یہ اللہ کی

اللّٰهِ الَّتِیْ قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ

عادت ہے جو پہلے سے ہی چلی آتی ہے اور اس کی عادت کبھی بدلتے نہ

تَبْدِيْلًا ۝ وَهُوَ الَّذِیْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ

دیکھو گے اور وہی تو ہے جس نے تم کو ان (کافروں) پر فتحیاب کرنے کے

عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَ

بعد وادیٔ مکہ میں ان کے ہاتھ تم سے اور تمہارے ہاتھ ان سے روک دیے اور

كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝ هُمُ الَّذِيْنَ كَفَرُوْا

جو تم کرتے ہو اللہ اس کو دیکھ رہا ہے یہ وہی لوگ ہیں جنہوں نے

وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْیَ مَعْكُوْفًا اَنْ

کفر کیا اور تم کو مسجد حرام سے روک دیا اور قربانیوں کو بھی اپنی جگہ پہنچنے

يَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ

سے روک دیا اور اگر ایسے مومن مرد اور مومن عورتیں نہ ہوتیں جن کو تم

لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ

جانتے نہ تھے (اور) جن کو تم (جنگ میں) روند دیتے تو تم کو ان کی طرف سے بیخبری میں نقصان پہنچتا

was done) so that Allah may cause to enter into His mercy whomsoever he pleases; and had they been separated from one and other, We would surely have punished those who disbelieved with a painful punishment.[14] (Remember) when those who disbelieved fostered, in their hearts, vanity, the vanity of the days of ignorance; then, Allah sent down His tranquillity on His apostle and on the believers, and made them to stick to the word of guarding (against evil); and they were entitled to it and worthy of it; and Allah knows all things.[15]

Certainly Allah had shown to His apostle the vision with truth.[16] Surely you shall enter into the sacred mosque, if Allah pleases, in security, having your heads shaved, and some of you with hair cut; you shall not fear, but He knew what you did not know; so He brought

[14] This verse shows that there were some Muslims at Mecca who in case of fighting, might have been trampled down, by the Muslims unconsciously. And this would have been a loss to Islam. Therefore, God held back the hands and averted fighting. Had these Muslims of Mecca been separte from the enemy, God would have punished him with the sword.

[15] That is the Quraish foolishly made a display of haughtiness in not allowing the Prophet to make a pilgrimage, yet the Muslims showed wonderful toleration and avoided bloodshed.

[16] This vision is the same as mentioned in Note 1.

بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ

(تو ہم جنگ کو نہ روکتے مگر اس سے غرض یہ تھی) کہ اللہ جس کو چاہے اپنی رحمت میں داخل کرے

لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ○

اور اگر دونوں فریق الگ الگ ہوتے تو ہم اُن میں سے کافروں کو سخت سزائیں دیتے

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ

جب کافروں نے اپنے دلوں میں ضد کی اور ضد بھی جاہلیت کی ضد

الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى

تو اللہ نے اپنے رسول اور مومنوں پر تسلی

الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا اَحَقَّ بِهَا

نازل فرمائی اور اُن کو پرہیزگاری کے اصول پر قائم رکھا اور وہ اسی کے مستحق

وَاَهْلَهَا ۭ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝ لَقَدْ

اور اہل بھی تھے اور اللہ ہر چیز کو جانتا ہے بیشک

صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ

اللہ نے اپنے رسول کو سچا خواب دکھایا تھا کہ تم اگر خدا

الْمَسْجِدَ الْحَرَامَ اِنْ شَاۗءَ اللّٰهُ اٰمِنِيْنَ ۙ لَا مُحَلِّقِيْنَ

نے چاہا یقیناً مسجد حرام میں امن و امان سے سر مُنڈا کر

رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ۭ فَعَلِمَ مَا لَمْ

اور بال کتروا کر داخل ہو گے اور کسی طرح کا خوف نہ کرو گے جو بات تم نہیں

تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ○ هُوَ

جانتے تھے خدا کو معلوم تھی پس اس نے پہلے ہی جلد فتح دے دی وہی تو

الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ

ہے جس نے اپنے پیغمبر کو ہدایت اور سچے دین کے ساتھ بھیجا

down a near victory [17] before that.

He it is who sent His Apostle with the guidance and the true religion, so that He may make it victorious over all the religions; and Allah is enough as a witness.[18]

Muhammad is the Apostle of Allah; and those who are with him are firm against the unbelievers, but tender-hearted among themselves;[19] you will see them bowing down, prostrating themselves seeking grace from Allah, and (His) pleasure, their marks are in their faces, as the effect of prostration; that is their portrait in the Torah, and their portrait in the Gospel: like a cultivated field that puts forth

[17] The Victory of Khaibar.

[18] This verse predicts the ultimate triumph of Islam over all other religions of the world, Although the prophecy has already been fulfilled in Arabia, yet it is extended to the whole world. And the rapid progress which Islam is making at present in different corners of the world, is a convincing testimony to its future advance. The supremacy of Islam, however, does not lie only in its political power, but in its moral and spiritual force, which brought about its material greatness in the past. The western thinkers like Bernard Shaw are of opinion that Islam will be the religion of Europe in the near future.

[19] That is, the Holy Prophet and his companions are very firm against the attacks of the enemy; but among themselves, they are very tender-hearted. The meaning is that in spite of their being forced to war, which generally makes people callous, they have not lost the tender qualities of the heart. In a word, they are brave as well as tender-hearted.

لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ○

ہے تاکہ اُس کو سب دینوں پر غالب کرے اور اس پر اللہ کافی گواہ ہے

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى

محمد اللہ کے پیغمبر ہیں اور جو لوگ اُن کے ساتھ ہیں وہ کافروں

الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ

کے مقابلہ میں تو سخت ہیں مگر آپس میں رحمدل ہیں تم اُن کو دیکھتے ہو کہ وہ خدا کے آگے جھکے ہوئے اور

فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ

سربسجود ہیں اور اللہ سے اس کا فضل اور رضامندی طلب کرتے ہیں کثرتِ سجود سے ان کی پیشانیوں

مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۖ

پر سجدوں کے نشان پڑے ہوئے ہیں یہی ان کی مثال تورات میں ہے

وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ

اور یہی نشانی اُن کی انجیل میں ہے کہ وہ اس کھیتی کی طرح ہیں جو پہلے سوئی نکالتی ہے

فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ

پھر اس کو مضبوط کرتی ہے اور پھر موٹی ہوتی ہے اور پھر اپنی نالی پر سیدھی کھڑی ہو جاتی ہے کسانوں

الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ

کو خوش کرتی ہے کہ ان سے کافروں کا جی جلایا کرے جو لوگ ان میں سے ایمان لائے

اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ

اور نیک عمل کرتے رہے اُن سے اللہ نے گناہوں کی

مَّغْفِرَةً وَّاَجْرًا

بخشش اور اجرِ عظیم کا وعدہ

عَظِيْمًا ○

کیا ہے

INTRODUCTION TO CHAPTER LV

The title

This chapter derives its title from the attributive name of God, the *Beneficent*, with which it begins, and the whole chapter speaks of Allah's beneficence.

Subject-matter

The chapter opens with the statement that the revelation of the Qur-án to the Holy Prophet is an act of purely Divine beneficence, without any human effort, and then it proceeds to enumerate the various gifts which the Beneficent God has showered on man for his physical life, suggesting that He Who has made such elaborate arrangements for the material welfare of mankind could not neglect its spiritual side. The second section speaks of the punishment which will be awarded to the guilty because they persistently

reject the bounties of God, while the third deals with the reward which will be given to the faithful who avail themselves of the Divine bounties.

Date of revelation

As for the date of revelation, it can be assigned to the early Meccan period.

CHAPTER LV

THE BENEFICENT *(Ar-Rahmán)*

Revealed at Mecca, 78 verses

With the name of Allah, the Beneficent, the Merciful. The Beneficent (God) taught the Qur-án.[1] He created man, Taught him speech.[2]

The sun and the moon follow a reckoning. And the plants and trees do adore (Him). And (there is) the heaven, which He raised so high, and He put down the measure. That you should

[1] That is, the revelation of the Qur-án to the Prophet is due to God's attribute of Beneficence, which shows mercy to mankind without any action on its part. Merely out of His beneficence God has created so many things, which man has not earned. Similarly the Qur-án has been revealed for the moral, spiritual and material welfare of humanity.

[2] It is the faculty of speech that distinguishes man from other creatures of God. Some commentators, however, translate *Insan* as the perfect man *i.e.*, the Holy Prophet, and *Biyan* as the Qur-án, in which every thing is made clear. But I prefer the general rendering which I have adopted, because the Divine bounties enumerated in this chapter relate to the whole mankind; and the humanity in general is repeatedly addressed here.

not transgress the measure. And keep the balance[3] with equity, and do not shorten the measure. And as for the earth, He has set it for living creatures. Therein are fruit; and palms having clusters. And (there are) grains with husk and fragrance. Which then of the bounties of *your*[4] Lord will *you* reject?

He created man from dry clay sounding like earthen vessels; and He created the jinn of a flame of fire, which then of the bounties of *your* Lord will *you* reject?

Lord of the two easts and Lord of two wests[5] which then of the bounties of *your* Lord will *you* reject?

He has made two seas to flow freely, so they

[3] That is, an estimation or judgment of every thing. Here we are also told to be just and fair in all our dealings.

[4] In the original the dual form (تثنية) *i.e., Rabbi Kuma* (Lit: Lord of you two) is used. But the student of the Arabic literature knows that some times dual form (تثنية) is used for singular for the sake of emphasis. Therefore, I have italicised the word *your, you,* in the translation to express the force of the original. Some commentators say that both man and jinn are addressed here. But jinns are, according to them, etherial beings, while the bounties mentioned here are all material.

[5] The two easts and the two wests signify the diffrrent points of the horizon at which the sun rises and sets in winter and summer. The expression may refer to the near east and far east, and the near west and the far west.

سُوْرَةُ الرَّحْمٰنِ مَكِّيَّةٌ وَّهِيَ ثَمَانٍ وَّسَبْعُوْنَ اٰيَةً وَّثَلٰثُ رُكُوْعَاتٍ

سورہ الرحمٰن مکہ میں نازل ہوئی اس میں اٹھتر آیتیں اور تین رکوع ہیں

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اللہ کا نام لے کر جو رحمٰن (اور) رحیم ہے

اَلرَّحْمٰنُ ۙ﴿۱﴾ عَلَّمَ الْقُرْاٰنَ ؕ﴿۲﴾ خَلَقَ الْاِنْسَانَ ۙ﴿۳﴾ عَلَّمَهُ

خدائے رحمٰن نے قرآن کی تعلیم دی اسی نے انسان کو پیدا کیا اس کو بولنا

الْبَيَانَ ۝ اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۙ﴿۵﴾ وَّالنَّجْمُ وَالشَّجَرُ

سکھایا سورج اور چاند (اسی کے) مقرر کردہ حساب سے چل رہے ہیں اور بوٹیاں اور درخت

يَسْجُدٰنِ ۝ وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۙ﴿۷﴾ اَلَّا

(اسی کو) سجدہ کرتے ہیں اور اسی نے آسمان کو بلند کیا اور میزان کو قائم کیا تاکہ تم

تَطْغَوْا فِي الْمِيْزَانِ ۝ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا

میزان میں حد سے تجاوز نہ کرو اور وزن کو انصاف سے قائم کرو اور میزان میں کمی

الْمِيْزَانَ ۝ وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۙ﴿۱۰﴾ فِيْهَا فَاكِهَةٌ

نہ کرو اور (اس نے) مخلوق کے لیے زمین بنائی اسی میں پھل اور کھجور

وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۙ﴿۱۱﴾ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ﴿۱۲﴾

کے درخت ہیں جن کے خوشوں پر غلاف ہوتے ہیں اور اناج ہے جس کے ساتھ بھس ہوتا ہے اور

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ

خوشبو پھول تو پھر (اے چھوٹے بڑے انسانو!) تم اپنے پروردگار کی کون کونسی نعمت کا انکار کرو گے) اسی نے انسان کو ٹھیکرے

كَالْفَخَّارِ ۙ﴿۱۴﴾ وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۚ﴿۱۵﴾ فَبِاَيِّ

جیسی خشک کھنکھناتی ہوئی مٹی سے بنایا اور جنوں کو آگ کے شعلہ سے پیدا کیا تو پھر

meet together.[6] Between them there is a barrier, which they cannot pass ; which then of the bounties of *your* Lord will *you* reject.

There come forth from them both (seas) pearls large and small, which then of the bounties of *your* Lord will you reject ?

And His are the ships reared aloft in the sea like mountains ; which then of the bounties of *your* Lord will *you* reject.

Every one on it (earth) must perish.[7] And there will remain for ever the presence of your Lord, the Lord of glory and honour, which then of the bounties of *your* Lord will *you* reject ?

Every one in the heavens and earth asks of Him, every moment He is in a state (of glory), which then of the bounties of *your* Lord will *you* reject.

Soon We will turn to you, O you two armies,[8] which of the bounties of *your* Lord will

[6] The two seas, *i.e.*, the Red Sea and the Mediterranean which were formerly separated, but now are united by the Suez Canal.

[7] This is a universal law that every thing in the world is subject to decay and death.

[8] The armies of believers and unbelievers, or the two sections of people, the rich and the poor, the high and the low, who opposed the Prophet. And God's turning to them signifies judging their cases. Jinn and men here signify the rich and the poor, or the foreign and Arab opponents of the Prophet. They are told here that they cannot escape the Divine punishment.

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۚ فَبِاَيِّ

اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے؟ وہی دونوں مشرقوں کا پروردگار ہے اور وہی دونوں مغربوں کا پروردگار تو پھر تم

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ۙ بَيْنَهُمَا بَرْزَخٌ لَّا

اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے اسی نے دو دریا رواں کیے جو آپس میں ملتے ہیں دونوں میں ایک آڑ ہے

يَبْغِيٰنِ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ

(اس سے) بڑھ نہیں سکتے تو پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے دونوں دریاؤں سے موتی اور مونگے

وَالْمَرْجَانُ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○ وَلَهُ الْجَوَارِ الْمُنْشَـَٔاتُ

نکلتے ہیں تو پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے اور جہاز بھی اسی کے ہیں جو سمندر میں

فِي الْبَحْرِ كَالْاَعْلَامِ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ كُلُّ مَنْ عَلَيْهَا

پہاڑوں کی طرح اونچے کھڑے ہیں تو پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے ہر ایک چیز جو زمین پر ہے

فَانٍ ۚ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۚ فَبِاَيِّ اٰلَآءِ

فنا ہونیوالی ہے اور تیرے پروردگار کی ذات جو صاحب عظمت و جلال ہے باقی رہے گی تو پھر تم اپنے پروردگار

رَبِّكُمَا تُكَذِّبٰنِ ○ يَسْـَٔلُهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلَّ يَوْمٍ

کی کون کونسی نعمت کا انکار کروگے آسمانوں اور زمین میں جو کوئی بھی ہے۔ اسی سے مانگتا ہے ہر وقت وہ ایک

هُوَ فِي شَاْنٍ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○ سَنَفْرُغُ

شان میں ہوتا ہے اور پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے اے دونوں جماعتو!

لَكُمْ اَيُّهَ الثَّقَلٰنِ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

ہم عنقریب تمہاری طرف متوجہ ہونگے تو پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ

اے گروہ جن و انس اگر تم قدرت رکھتے ہو کہ آسمانوں اور زمین کے کناروں سے نکل

اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا

جاؤ تو نکل جاؤ تم غلبہ کے سوا نکل

you reject.

O assembly of jinn and men ; if you are able to run away from the boundaries of the heavens and the earth, then do run away you cannot run away but with an authority ; which then of the bounties of *your* Lord will *you* reject.

The flames of fire and smoke[9] shall be sent on both of you, then you will not be able to defend yourselves, which then of the bounties of *your* Lord will *you* reject? And when the heaven is rent asunder, and it becomes red like a red hide,[10] which then of the bounties of *your* Lord will *you* reject ?

So on that day neither man nor jinn shall be asked about his sin ; which then of the bounties of *your* Lord will *you* reject ?

The guilty shall be recognised by their marks, so they shall be seized by the fore-locks and the feet, which then of the bounties of *your* Lord will *you* reject ?

[9] Fire was a symbol of war among the Arabs, and smoke signifies famine. The modern warfare too is nothing but fire and smoke.

[10] This is an allegorical description of the complete change which was destined to be brought about by the Holy Prophet. It may also refer to the day of resurrection.

بِسُلْطٰنٍ ۚ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ یُرْسَلُ عَلَیْكُمَا

سکتے ہی نہیں پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے تم پر آگ کے

شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۚ فَبِاَیِّ

شعلے اور دھواں چھوڑ دیے جائینگے پھر تم اپنے آپ کو نہ بچا سکوگے پھر تم اپنے

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ

پروردگار کی کون کونسی نعمت کا انکار کروگے پھر جب آسمان پھٹ جائے گا اور سرخ چمڑے

وَرْدَةً كَالدِّهَانِ ۚ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

کی طرح سرخ ہو جائے گا پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے

فَیَوْمَئِذٍ لَّا یُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ۚ فَبِاَیِّ

اُس دن نہ تو کسی انسان سے اس کے گناہوں سے متعلق سوال کیا جائیگا اور نہ کسی جن سے پھر تم اپنے

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ یُعْرَفُ الْمُجْرِمُوْنَ بِسِیْمٰهُمْ فَیُؤْخَذُ

پروردگار کی کون کونسی نعمت کا انکار کروگے مجرم اپنے چہرے ہی سے پہچان لیے جائیں گے پھر

بِالنَّوَاصِیْ وَالْاَقْدَامِ ۚ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

پیشانی اور پاؤں سے پکڑ لیے جائیں گے پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے

هٰذِهٖ جَهَنَّمُ الَّتِیْ یُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ۘ یَطُوْفُوْنَ

یہی وہ جہنم ہے جس کا مجرم انکار کرتے تھے وہ اس کے کھولتے

بَیْنَهَا وَبَیْنَ حَمِیْمٍ اٰنٍ ۚ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

ہوئے گرم پانی کے درمیان گھومتے پھریں گے پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۚ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا

اور جو شخص اپنے پروردگار کے سامنے کھڑے ہونے کی فکر کرتا ہے اس کیلیے دو جنتیں ہیں پھر تم اپنے پروردگار کی کون کونسی

تُكَذِّبٰنِ ۝ ذَوَاتَآ اَفْنَانٍ ۚ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا

نعمت کا انکار کروگے ۔ ان دونوں (بہشتوں) میں تم قسم کے (درختوں) کی شاخیں ہیں پھر تم اپنے پروردگار کی کون

This is the hell which the guilty called a lie. They shall go round, between it and hot boiling water, which then of the bounties of *your* Lord will *you* reject?

And for him, who fears to stand before his Lord are two gardens,[11] which then of the bounties of *your* Lord will *you* reject?

(These gardens) have in them various kinds (of fruits), which then of the bounties of *your* Lord will *you* reject?

In both of them there are two fountains flowing, which then of the bounties of *your* Lord will *you* reject?

In both of them, there are two pairs of every fruit, which then of the bounties of *your* Lord will *you* reject?

(The faithful) will be reclining on beds, the lining of which are of silk brocade and the fruits of the two gardens will be within easy reach, which then of the bounties of *your* Lord will *you* reject?

In them there shall be those (beauties) who cast down their eyes, before them neither men

[11] The two gardens are the fertile tracts of land watered by the Tigris and the Euphrates. These are promised to the true Muslims. Or, this life, and next one. For the righteous, this life also becomes paradise.

تُكَذِّبٰنِ ○ فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا

کونسی نعمت کا انکار کروگے ان میں دو چشمے بہ رہے ہیں پھر تم اپنے پروردگار کی کون کونسی

تُكَذِّبٰنِ ○ فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ۚ فَبِاَيِّ اٰلَآءِ

نعمت کا انکار کروگے ان میں ہر پھل کے جوڑے (دو قسمیں) ہیں پھر تم اپنے پروردگار

رَبِّكُمَا تُكَذِّبٰنِ ○ مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۢ بَطَآئِنُهَا مِنْ

کی کون کونسی نعمت کا انکار کروگے (اس جنت میں) وہ ایسے بچھونوں پر تکیہ لگائے ہوئے ہوں گے جن کے

اِسْتَبْرَقٍ ؕ وَجَنَا الْجَنَّتَيْنِ دَانٍ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا

استر موٹے ریشم کے ہونگے اور دونوں بہشتوں کے پھل قریب ہوں گے پھر تم اپنے پروردگار کی کون کونسی نعمت

تُكَذِّبٰنِ ○ فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ يَطْمِثْهُنَّ اِنْسٌ

کا انکار کروگے ان میں نگاہوں کو نیچی رکھنے والی ہوں گی جن کو پہلے نہ کسی انسان نے

قَبْلَهُمْ وَلَا جَآنٌّ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ كَاَنَّهُنَّ

ہاتھ لگایا نہ کسی جن نے پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے گویا

الْيَاقُوْتُ وَالْمَرْجَانُ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

وہ یاقوت اور مرجان ہیں پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ۚ فَبِاَيِّ اٰلَآءِ

نیکی کا بدلہ سوائے نیکی کے کچھ نہیں پھر تم اپنے پروردگار کی کون

رَبِّكُمَا تُكَذِّبٰنِ ○ وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ۚ فَبِاَيِّ

کونسی نعمت کا انکار کروگے اور ان کے علاوہ دو اور باغ ہیں پھر تم اپنے

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۙ مُدْهَآمَّتٰنِ ۚ فَبِاَيِّ اٰلَآءِ

پروردگار کی کون کونسی نعمت کا انکار کروگے وہ دونوں بہت سرسبز ہیں پھر تم اپنے پروردگار

رَبِّكُمَا تُكَذِّبٰنِ ۚ فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ۚ فَبِاَيِّ

کی کون کونسی نعمت کا انکار کروگے ان دونوں میں دو چشمے اُبل رہے ہیں پھر تم اپنے

nor jinni shall have touched them, which then of the bounties of *your* Lord will *you* reject?

As if they (beauties) were rubies and pearls.[12] Is the reward of goodness anything else, but goodness? which then of the bounties of *your* Lord will *you* reject?

And besides these two, there are two other gardens;[13] which then of the bounties of *your* Lord will *you* reject?

Both (gardens) are deep green inclining to blackness, which then of the bounties of *your* Lord will *you* reject?

In both of them there are two springs, gushing forth; which then of the bounties of *your* Lord will *you* reject?

In both of them there are fruits and palms and pomegranates, which then of the bounties of *your* Lord will *you* reject?

In them there are pious beauties; which then of the bounties of *your* Lord will *you* reject?

Pure ones confined to tents which then of the bounties of *your* Lord will *you* reject?

[12] The noble and beautiful ladies, married by the Muslim conquerors after the conquest of Syria, appear to have been referred here. Or, the reference may be to the blessings of the next world.

[13] These gardens refer to the gardens of Persia, so far as the promise relates to this life.

الَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ فِيهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّ

پروردگار کی کون کونسی نعمت کا انکار کروگے ان دونوں میں پھل کھجوریں اور انار

رُمَّانٌ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ فِيهِنَّ

ہیں پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے ان میں نیک

خَيْرٰتٌ حِسَانٌ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ

سیرت اور خوبصورت خواتین ہونگی پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے

حُورٌ مَّقْصُورٰتٌ فِي الْخِيَامِ ۚ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا

وہ حوریں خیموں میں مستور ہوں گی پھر تم اپنے پروردگار کی کون کونسی

تُكَذِّبٰنِ ۝ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۚ

نعمت کا انکار کروگے اُن کو پہلے نہ کسی انسان نے ہاتھ لگایا اور نہ کسی جن نے

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ

پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے (اہل جنت) سبز قالینوں اور نفیس

خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ۚ

مسندوں پر تکیہ لگائے بیٹھے ہوں گے

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

پھر تم اپنے پروردگار کی کون کونسی نعمت کا انکار کروگے

تَبٰرَكَ اسْمُ رَبِّكَ

تمہارا پروردگار جو صاحب عظمت و جلال

ذِي الْجَلٰلِ

ہے۔ اس کا نام بڑا

وَالْاِكْرَامِ ۝

ہی بابرکت ہے۔

Neither man nor jinni shall have touched them before them, which then of the bounties of *your* Lord will *you* reject?

They will be reclining on green cushions and lovely carpets;[14] which then of the bounties of *your* Lord will *you* reject?

Blessed is the name of your Lord, the Lord of Glory and Honour.



[14] This may refer to the beautiful and costly furniture of Persia, which fell into the hands of the Muslim conquerors. These wordly blessings which fell to the lot of the poor Arabs, according to the Divine promise, furnish a proof that the promises relating to the blessings of the hereafter will also come out true.

INTRODUCTION TO CHAPTER CXII

The Title, and Subject-matter.

This chapter is called *Al-Ikhlas*, the Unity, because it declares the oneness of the Divine Being, a subject which pervades the whole Qur-án. Althoug it is a very short chapter, yet it contains the refutation not only of idolatry and dogmatic Christianity, but of every polytheistic creed. That is why the Prophet is reported to have said that this chapter contains, as it were, the one third of the whole Qur-án.

Date of Revelation.

It is undoubtedly one of the earliest revelations.

The Title, and Subject-matter.

This chapter derives its name, *Al-Falaq*, the day-break, from its first verse, in which this word occurs. The day-break signifies the dawn of the new light, the light of the truth ; and the intense darkness, in the third verse, stands for difficulties in the spread of the truth. In this chapter, man is taught how to seek Divine protection in difficulties, when mischievous and envious people openly and secretly create troubles in the way of a righteous cause.

Date of Revelation

According to commentators, this Chapter was revealed at Mecca, but no definite date is ascertained. Probably it belongs to the early Meccan period.

CHAPTER CXII

THE UNITY (*Al-Ikhlas*)

Revealed at Mecca, 4 Verses

With the name of Allah, the Beneficent, the Merciful.

1. Say: He, Allah, is one.
2. Allah is He on Whom all depend.[1]
3. He begets not, nor is He begotten.[2]
4. And no one is like Him.[3]

[1] The Arabic word *As-Samad* means, the Lord, Who is approached in every need, or One Who has created everything and maintains it. The word points out the error of those who think that matter and soul exist independently of God.

[2] This refers to the error of the Christian doctrine of the sonship of Jesus. In the Bible the expression "son of God" is used metaphorically, as explained by Jesus himself (Math, V: 9; 44-45; John X: 33-36).

[3] This rebuts the Zorastrian doctrine, which takes *Ahraman*, "the creator of evil" as equal to *Yazdan*, "the creator of good." It also rebuts other creeds which believe in God-incarnates. Thus this short chapter establishes the perfect oneness of the Divine Being; and rejects all polytheistic creeds, some of which have sprung quite recently.

سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ وَّهِيَ اَرْبَعُ اٰيَاتٍ

سورہ اخلاص مکہ میں نازل ہوئی اور اس کی چار آیتیں ہیں

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اللہ کا نام لے کر جو رحمٰن (اور) رحیم ہے

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ اَللّٰهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۙ

کہہ دو کہ وہ اللہ ایک ہے اللہ بے نیاز ہے نہ اس کا کوئی

وَلَمْ يُوْلَدْ ۙ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ

بیٹا ہے اور نہ وہ کسی کا بیٹا اور کوئی اس کا ہمسر (بھی) نہیں

سُوْرَةُ الْفَلَقِ مَدَنِيَّةٌ وَّهِيَ خَمْسُ اٰيَاتٍ

سورہ فلق مکہ میں نازل ہوئی اور اس کی پانچ آیتیں ہیں

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اللہ کا نام لے کر جو رحمٰن (اور) رحیم ہے

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ مِنْ شَرِّ مَا خَلَقَ ۙ

کہہ دو کہ میں صبح کے پروردگار کی پناہ مانگتا ہوں ہر چیز کی برائی سے جو اس نے پیدا کی

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ وَمِنْ شَرِّ النَّفّٰثٰتِ

اور شب تاریک کی برائی سے جب اندھیرا چھا جائے اور ارادوں میں وسوسہ ڈالنے

فِي الْعُقَدِ ۙ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

والوں کی شرارت سے، اور حسد کرنے والے کی برائی سے جب وہ حسد کرے

CHAPTER CXIII

THE DAY-BREAK (*Al-Falaq*)

Revealed at Medina, 5 Verses

With the name of Allah, the Beneficent, the Merciful.

Say: I seek refuge in the Lord of the day-break.[1] From the evil of what He has created. And from the evil of the intense darkness[2] when it covers (everything) and from the evil of those who put (evil suggestions) in firm resolutions.[3] And from the evil of the envious

[1] The day-break represents the dawn of the new light, *i.e.*, Islam. It implies a prophecy of the gradual manifestation of the truth, as the sun rises and moves on, till he reaches the zenith in full glory.

[2] The darkness stands for the difficulties, which beset the progress of the truth, and in which man cannot see his way.

[3] The Arabic word *Naffasat* means those who blow, inspire, or put into the head; not necessarily women, as the femenine gender is sometimes used for the classes of men also. Hence it means those classes of men or women who blow, inspire or put into the head. *Uqad* is the plural of *Uqdah*, meaning a knot, a tie, an engagement, an agreement, a vow, a promise, a settled affair, a resolution. Hence the verse means; I seek Divine protection from the mischief of those who put nasty suggestions into the heads of men against their

one when he envies.[4]



resolutions or pledges. It is a common experience that some people often mislead and prevent others from adhering to the truth.

[4] After the triumph of the truth, some people envy its success, and create troubles. So, Divine protection is still to be sought.

APPENDIX

APPENDIX

ISLAM : THE NATURAL RELIGION OF MAN

Then set your face upright for religion in the right state —the nature made by Allah in which He has made men—there is no altering of Allah's creation; that is the right religion, but most people do not know.—(*Qur-án, xxx : 30*).

NAME

Islam is the name of the religion which was preached by the Holy Prophet Muhammad of Arabia over thirteen hundred years ago. This name is not invented by a convention nor is it adopted by the followers of this religion after the name of its exponent, as is the case with Christianity, Buddhism or other similar names. But it is a name which is given to it by God in the Holy Qur-án " Surely the true religion with God is Islam." (iii : 18). " And I have chosen for you the religion of Islam." (v : 3). Hence, its followers are called Muslims, a name which is also given to them in the Qur-án. (xxii : 78) Therefore, the names of " Muhammadanism " and " Muhammadans," which are generally used by the western writers for Islam and Muslims are not correct.

The religion of Islam, however, did not originate with the preaching of the Prophet. In fact, Islam was the religion of all the prophets that preceded him. It was the religion of Abraham, Moses, Jesus, and of every prophet, who appeared in any part of the world. It is

the natural religion of man. The Holy Prophet is reported to have said that every child is born on the nature of Islam. The Prophet, however, was the exponent of the latest phase of Islam, as he himself was the last and the greatest of the prophets.

THE FUNDAMENTALS

The basic principles of Islam are given at the very beginning of the Holy Qur-án. " This book there is no doubt in it, is a guidance for those who guard against evil, who believe in the invisible God and keep up prayers, and spend benevolently out of what We have given them ; and they believe what is revealed to you and what is revealed before you and who are sure of the hereafter" (ii : 1—5).

Here five principles are enumerated, out of which three are theoretical and the remaining two, practical. Belief in God, belief in the revelation to the Holy Prophet or the Qur-án, as well as belief in the past Scriptures, and a belief in the life-after-death are the points which relate to theory, while prayers and charity, or " spending benevolently out of what God has given " men, are practical institutions. It should, however, be noted that in Islam a mere lip belief is of little importance. The Qur-án has repeatedly laid stress on practice, and the word " belief " in the Islamic terminology always carries with itself the significance of practice. For instance, our belief in God does not mean only that we must believe in His mere existence, but it also implies that we must absorb the Divine attributes in our conduct. In the five daily prayers

which are incumbent on every Muslim, we repeat the Divine attributes several times a day simply to keep before our mind the Divine morals with a view to translate them into our daily life. The Holy Prophet has enjoined us to mould our character after Divine attributes (تخلقو باخلاق الله). Again, belief in oneness of God, which is much emphasised in the Holy Qur-án, while giving a true proposition in theory implies a great lesson for practice. It implies that a Muslim should try to be unique in a certain attainment. He should be the only one man in the world with regard to a certain qualification or achievement. This is surely a great impetus for action.

And again, belief in the Qur-án as the true word of God means that we must follow its instructions in practice, while the belief in the past scriptures opens the way for establishing human fraternity, which is the basis of our international relations. If we believe that every section of humanity has received the word of God for guidance, we give a message of peace and friendship to the nations of the world. Islam has laid the greatest stress on this point. The Qur-án has enunciated the principle that every nation has seen its warner (xxxv : 24). And the Muslims are enjoined to believe in all the prophets of the world (ii : 136). Thus a Muslim is ready to pay homage to all religious personalities.

Belief in the hereafter is also not a mere lip-profession. It has a great influence on the practical life of man. We believe that we are responsible to God for our actions, and this makes us careful in our conduct. The life after death according to Islam is an image of

this life. As we sow here, so shall we reap there. Islam believes in the continuity of life, the life of this world being a prelude to the next one. Thus every "belief" in Islam, implies practice.

PRAYER

Prayer is a sort of link between man and his Creator. It is a spontaneous outpouring of his heart before his Master. Prayer is the means for the purification of the heart and moral and spiritual elevation (xxix : 45). It also teaches one punctuality, as prayers are to be said on appointed times (iv : 103). A prayer which degenerates into a mere ritual is vehemently condemned in the Qur-án (cvii : 4-6).

The five daily prayers of Islam are well known. But the word prayer or صلوٰۃ is very comprehensive. It applies to every sort of supplication or worship. Some commentators of the Qur-án include fasting and Hajj (pilgrimage) in prayer ; because these two institutions are but another form of worshipping God.

CHARITY

As for charity, it establishes man's relation with man. Man is social by nature. He has to depend upon others. That is why the feeling of sympathy is implanted in every human heart. Charity is an expression, an outward form of this inner feeling. We give alms to the poor and to the needy, because we feel for them. Islam being the natural religion of man, has not only enjoined charity to develop the

charitable side of human nature, but it has also organized it in the form of a regular institution, *i.e.*, *Zakat* or poor rate. The Prophet is reported to have said that the *Zakat* (poor rate) is a tax levied on the rich to help the poor. Every well-to-do Muslim is enjoined to contribute the fortieth part or 2½ per cent of his annual savings to the national fund of *Zakat*. It is meant for (1) the upkeep of the poor, (2) the needy, and (3) the wayfarer, (4) for the emancipation of slaves, or (5) ransoming captives, (6) for the payment of the debts of the poor, (7) for the help of those who are inclined to accept the truth and (8) for the propagation of Islam or other charitable purposes. The officials appointed to collect, and disburse *Zakat* are also entitled to get their salaries from this fund. The utility and the reasonableness of this institution are self-evident. Besides *Zakat*, the Muslims are also expected to be ever ready to serve humanity with all their resources. The Quranic words " out of what We have given them " are very vast and include everything. If a man has not got wealth ; but has got physical strength, he is expected to help the weak with his arm ; if he is not even physically strong, but has got education, he is expected to teach the poor illiterate. In short, a Muslim should always be at the service of humanity.

FASTING

Fasting and pilgrimage (Hajj) are also among the five pillars of Islam. The month of Ramadam which is the 9th month of the Muslim Calendar is the fasting

month; and the Muslims are enjoined to fast during the whole of this month. The period of fast begins from the dawn, and ends with the sunset. During this time one who keeps fast has to abstain from eating and drinking. The sick and travellers are, however, exempt from fasting during illness or journey. But they should fast for the period they have missed when normal conditions of life are restored (ii : 184). The aged, the women in the family way, mothers with a child on their breast, and invalid persons who are permanently incapacitated to fast, are required to feed a poor man instead (ii : 184). This shows that one of the objects of fasting is to develop sympathy with the poor, who sometimes have to starve. By fasting even a king suffers the pangs of hunger, and is in a position to experience the troubles of those who starve. He is brought down to the level of common humanity. Fasting also consumes the waste, the over-growth, and gives a tone to the physique. By the subjugation of carnal desires which are generally the result of over-eating, it quickens the spiritual powers of man. Fasting is also a sort of schooling and training for the obedience of Divine Commandments. The Qur-án has clearly pointed out that fasting has been "enjoined upon you that you may learn to guard yourself against evil" (ii : 183).

PILGRIMAGE

Pilgrimage to Mecca is also incumbent on a Muslim, provided he has got means for it. The safety of life is also a necessary condition. The sacred house of

Kaaba, which is the object of the pilgrimage, is the very first house dedicated to the worship of one true God. It is a very ancient house in the history of mankind and according to Muir its existence is traced back to a very "remote antiquity". It was re-built by the Prophet Abraham and his son Ismail and thus it has associations with the great patriarch. For these considerations, the Kaaba has got a unique position among all the places of worship. It is so to speak the emblem of Divine Worship. The pilgrims are required to make circuit round it, which act represents the highest stage of a lover's devotion to God. A pilgrim leaving all earthly connections goes to visit this house of God and makes circuit round it in a state of ecstacy of devotion to his Creator. This reminds him also of the sacrifices of Abraham, who was a true lover of God, and who is universally respected.

Pilgrimage has got other advantages too. It presents a matchless scene of the universal brotherhood of man, in which people of different nations, different countries, speaking different languages and wearing different costumes assume a uniform aspect before God. Again this vast ocean of humanity in the lap of the Ummal-Qura, the mother of towns (Mecca) is behaving with child-like innocence, without any riot or conflict. No police or military force is engaged there to keep law and order; and yet the whole affair is going on peacefully. This is the ideal state of civil life. This is the Kingdom of God on the earth for which Jesus prayed. The dream of the Master has been realized in Islam. Pilgrimage involves travelling, or a sea voyage, which admittedly broadens one's outlook.

It brings one new experience and new light. The Qur-án has repeatedly recommended travelling to its readers to glean experience and knowledge of other nations. And pilgrimage surely brings us into contact with peoples of various races. It gives one a chance to study humanity.

FIVE PILLARS OF FAITH

To sum up, Islam is based upon five principles, namely :

(1) Belief in the Unity of God, and in the Prophethood of Muhammad, which implies also a belief in other prophets. Hence, the sacred Kalima, or the formula of faith runs thus لا اله الا الله محمد رسول الله

" There is no God but Allah and Muhammad is Allah's Apostle."

(2) Prayer.

(3) Zakat or Poor Rate.

(4) Fasting.

(5) Pilgrimage.

These principles are called the five pillars of Islam.

SOME SALIENT FEATURES OF ISLAM

RELIGION OF PEACE

Islam has got certain distinctive features which need special mention. The word Islam literally means to *surrender*, to *make peace*, and Muslim, a *peace-maker*. By following the religion of Islam, a Muslim is expected to surrender himself to the will of God; and also to make peace with humanity. Islam, therefore, is the religion

of peace. To surrender oneself to the will of God implies complete submission to Divine laws, which are embodied in the Holy Qur-án, as well as which are working in nature. This submission to Divine laws is partly compulsory and partly optional. Submission to the laws of nature is compulsory. One has, willingly or unwillingly, to abide by the laws of nature. But submission to the laws of the Qur-án is optional, *i.e.*, man is given the choice to obey or disobey them (xviii : 28). It is mainly for the submission to the laws of the Divine Book, that the Holy Prophet was raised to guide humanity on the right path. This is, in other words, making peace with God. And surely it brings peace of mind too. " Peace, peace " are the words with which the righteous will be greeted in paradise ; which is also called the 'abode of peace.' (x : 25)

As for making peace with humanity the Qur-án has laid down that God sent His Messengers, to all nations, and to all countries and that a Muslim should respect them all. The Qur-án has even enjoined not to abuse the idols of image-worshippers. (vi : 109). This golden principle is the foundation stone of universal peace ; especially in a country like India, where men of different creeds and castes live together. It is to the credit of Islam that the Muslims have never uttered a word sacrilegious to Ram Chandra and Krishna, who are the sacred personalities of ancient India. A Muslim is thus a harbinger of peace in the world, as he reveres the sacred personages of all nations. The Qur-án has dealt a deathblow to the superiority complex which has always caused racial hatred and bloodshed in mankind. The Holy Book has done away with every invidious distinc-

tion and has proclaimed that a man's honour depends upon his personal character and not on his nationality or tribe. (xlix : 13). It has expressly laid down that " mankind is a single nation " (ii : 213), and the differences between the various sections of it are meant to know them from one another. (xlix : 13). They do not make a basis of precedence. Thus Islam stands for the fraternity and equality of the whole human race.

CONCEPTION OF GOD IN ISLAM

This brings me to another salient feature of our religion, that is, the cosmopolitan conception of God, which Islam has presented. Allah is neither a tribal deity nor a national God. But He is the " Lord of Worlds " as characterised in the very opening verse of the Qur-án. The Holy Book is teeming with epithets declaring His cosmopolitan character. " He is the Lord of easts and wests," of the " heavens and earth." " He is the Creator of everything ", Sustainer of all (xi : 6) Light of the heavens and the earth (xxiv : 35), the Originator of the heavens and the earth (vi : 14). To Him submits what is in the heavens and the earth (ii : 116) He possesses all good attributes (vii : 180).

UNIVERSAL RELIGION

In keeping with this universal conception of God, the message of Islam is also universal. The Prophet's mission is catholic. He is a prophet to all nations. " We have not sent you but to all peoples " (xxxiv : 28).

Again : " We have not sent you but as a mercy to all peoples of the world " (xxi : 107). The Holy Prophet himself is reported to have said : " I have been sent to the coloured as well as white races."

The fact is that before the advent of the Holy Prophet, when humanity was separated by natural barriers such as mountains, rivers, and oceans ; and the means of communication were also extremely limited, God sent His messengers separately to every section of humanity. But man passing through various phases of civilization at last reached the epoch-making era, when mankind was going to be united, through the developed means of communication. Hence, the necessity of different prophets was no more. Therefore, God sent the Holy Prophet Muhammad (peace and blessings of God be upon him) to the whole world with a universal religion.

ISLAM'S ATTITUDE TOWARDS OTHER RELIGIONS

From what has been said above, it is absolutely clear that Islam's attitude towards other religions is brotherly. It cannot be otherwise ; because Islam believes in the Divine origin of all religions. The Holy Qur-án expressly says that it contains the truths of previous heavenly books (xcviii : 3). From this, it follows that humanity had received truths from God, before the Qur-án was revealed. The Qur-án is a great advocate of comparative study of religion. It denounces the wholesale condemnation of a creed. " The Jews say the Christians do not follow anything good ; and the Christians say the Jews do not follow anything good ;

while they recite the (same) Book. Even thus say those who have no knowledge like to what they say" (ii : 113). The Qur-án will never ignore the good in anything. Gambling and wine are prohibited, and are characterised as "satanic" by the Holy Book. Yet about them it says: "Their evil is greater than their good" (ii : 219). Thus it admits same good even in these "satanic" things.

The fact is that there has been only one religion since the dawn of humanity so far as the fundamentals are concerned, with minor changes here and there, which were due to the different environments of the peoples. The lapse of time has also sometimes caused a Divine guidance either to be forgotten or polluted with human alloy. In the pre-historic times of human civilization there was no arrangement of preserving the Divine message, except memory or tradition ; and evidently this arrangement was not infallible.

ISLAM, A HISTORICAL RELIGION

But the Qur-án was reduced to writing from the very beginning. In fact, it is one of the salient features of Islam that it is a historical religion. The Holy Prophet was raised at the time when humanity had advanced enough to keep a record of its deeds. The life of the Prophet is not a myth. Every event of his life, however minute, has been accurately handed down to posterity. He is admittedly a historical personage ; and his teachings are preserved in a most trustworthy record.

The Qur-án was, therefore, in a position to

recapitulate all the truths of the previous scriptures, to rectify the errors that had crept into them through the passage of time; and to give humanity a perfect religion. And this it did. It says: "To-day I have completed for you your religion" (v : 3). Thus Islam represents all previous religions, and recognises their Divine origin.

MORAL TEACHINGS

The Qur-án gives us a complete code of life. It contains instructions for all stages, all stations of human life. For instance, a king, or a ruling nation or party is commanded by the Holy Book to administer even-handed justice in all circumstances. It says: "Let not the hatred of a people incite you not to act equitably, act equitably that is near to piety" (v : 8). For the ruled it lays down that they "should obey those who are in authority" (iv : 59). It enjoins: "Do not make mischief in the land after its reformation"; which means that we should not resort to anarchy and disorder against a Government settled by law and order. Rebellion has been strictly prohibted by the Qur-án (xvi : 90).

Businessmen are also required to be absolutely fair and just in their dealings. All transactions should be reduced to writing to avoide further complications (ii : 282). Parents are instructed to give their children proper food and clothing and good education (xvii : 31). While we, in our turn, are ordered to be good to parents in gratitude for all they did for us; especially to the mother, who bore us with fainting

upon fainting (xxxi : 14), and gave us milk for two years. We are supposed to be extremely gentle to our parents in old age, to speak to them generously and politely never to chide them, nor to say even "uf" to them (xvii : 23). The Holy Prophet is also reported to have said : "Paradise lies at the feet of the mother." Again; "It is a pity that young men should lose paradise for not serving old parents."

FAMILY LIFE

Family life, according to Islam, is the nursery of high morals. True love and compassion grows under family roof. The Holy Qur-án refers to it in a verse which is recited in every Friday Sermon: "God enjoins upon you justice, benevolence, (to others) and giving to your family folk" (xvi : 90). How beautifully the verse sums up all stages of morality. Justice is only a primary stage of goodness. It does not require any sacrifice. But the next stage is higher which is *Ihsan* (benevolence) that is goodness proper. It involves certain amount of sacrifice and effort. But the highest stage of doing good to others is when a man does it spontaneously as if he is doing it to his family members, *i.e.*, he does not make any effort in doing good to others; but it becomes a second nature to him. Thus a family life is a sort of schooling of training for morality. That is why marriage is incumbent in Islam. The Prophet said : "Marriage is of my ways; he who goes against my way is not from me." Kind treatment to wives is the subject on which Islam has laid the greatest stress. "They are your

garments" says the Qur-án "and you are their garments" (ii : 187). And the Holy Prophet said : "Women are man's twin-halves."

CHASTITY

Chastity is a virtue that has been much emphasised by the Holy Qur-án. Men and women are commanded to refrain from casting looks on strange persons ; and women are enjoined not to make a display of their decorated parts except those which are necessarily exposed. They are further ordered to cover their bosoms with a head cover (xxiv : 31). Every Muslim is expected to lead a good chaste life keeping himself absolutely aloof from indecency (xvii. 32). Those, who cannot find means to get married, are required to keep up chastity by resorting to other means of continence, such as taking simple diet, starving or fasting.

HONESTY

Honesty also occupies a prominent place in Islamic code of morality. We are not only expected to be honest in our dealings ; but we are supposed to control and manage the property of those who are too young or stupid to do it for themselves, and maintain them out of the proceeds, keeping the origional property intact. Special care is to be taken in the case of the property of orphans. It should be handed over to them only when they are matured in intellect ; and strict frugality is to be observed so long as it is managed by others (iv : 6). "Those who swallow

the property of orphans, swallow fire " (iv : 10). The system of Court of Wards for protecting orphans' property, recently introduced by enlightened governments of the world, is only a copy of these rules of the Holy Qur-án. " Do not consume each other's wealth unjustly, nor offer it to Judges as bribes, in order to take possession of others' property dishonestly." (ii : 188) Measure rightly; weigh with exact balance, defraud not men of their substance, tread not the earth with criminal intention, do not give worthless things for good ones. These are the oft-repeated instructions of the Holy Qur-án.

OTHER VIRTUES

Other virtues of various kinds such as meekness, forgiveness, politeness, truthfulness, goodness, courage, patience, and sympathy have all been enjoined by the Qur-án; and the Holy Prophet and his companions translated them into actual life.

FOOD

Food plays an important part in moulding human body and character. Therefore, certain kinds of food, which are injurious, are prohibited. Those which are permitted should be taken in moderation. The Qur-án says: "Eat and drink but do not exceed the limit" (vii: 31). These words contain two instructions. First, we should not resort to over-eating; and should not be gluttons. Second, we should not take too much of a particular diet and neglect others altogether. But we

must regularize our diet and take all sorts of eatables in proper measures to have all the classes of vitamines in our body. How beautifully the Qur-án has expressed in one word the whole system of diet, which the medical science has recently discovered.

PROBLEM OF GOOD AND EVIL

In the domain of morals, the question of good and evil has always waxed the human intellect. But Islam has beautifully solved this knotty problem. According to Islam human nature is pure; there is nothing evil in the world; and it is the occasion or the measure which makes a thing bad, and creates evil. Arsenic, for instance, is a good medicine for the purpose it is created, provided it is taken in proper doses. But it becomes poison and takes human life if we exceed the measure of its doses. The most wholesome and nutritious food, if taken in excess, disturbs the liver, and upsets the whole system. Thus it is the measure that makes things good and bad. Similarly the occasion determines good and evil. Quinine is a cure for maleria fever; but it is fatal if the fever is due to enlargement of liver. The same rule applies to human passions, which are the nursery of morality. Anger, for instance, is generally regarded a base passion; and we are expected to suppress it. But if we show anger to punish the offender and to redress the wrong of the oppressed, it becomes a virtue of the higest class. Just as to keep our body in sound, healthy state, we need variety of diet and variety of clothes according the changing conditions of seasons, in the same manner to

sublimate our soul and to keep it in order we should make a proper use of the various faculties with which we are endowed. If we do not use them we are wasting nature's gifts, and doing harm to ourselves and society. In short, every thing has got its ordained measure and prescribed occasion. A thing used in its defined measure on proper occasion is good. It becomes evil when it is misused. Dagh, a well-known poet, has put it very tersely in this couplet :

" Do not say that avarice is good for nothing ; and if an unbeliever has got avarice for Islam ? " That is, avarice for a good thing is good. The Qur-án has repeatedly commended us " not to exceed limits." At one place it says, " The Beneficent God created man. He made His measure that you may not be inordinate regarding measure and keep the balance with equity, and do not make the measure deficient " (lv : 7-9). This Divine measure of good and evil is, in fact, an article of Faith in Islam. The well-known formula of Faith, which is on the lip of every Muslim mentions among other things this Divine measure also. It runs thus :—

امنت بالله و ملائكته و كتبه و رسله والقدر خيره و شره والبعث بعدالموت ○

"I believe in Allah, in His angels, in His Books ; in

His apostles, in *His measure of good and evil*, and in the resurrection after death."

ANGELS

Angels are Divine agents to help human life both in physical and spiritual spheres. In the physical world we find that we stand in need of external agents to make full use of our faculties. For instance, we are given the eye to see things; and it does see, but not without the aid of external light. Similarly the ear receives the sound, but not without the help of air. As in the physical life, so in the spiritual life, we require the services of external agents. We have, got, no doubt, in our nature an inclination to do good. But to put this inclination into operation we want an external agent. Every one of us must have experienced that sometimes, all of a sudden, we feel a strong inner impulse to do some good deed; and we obey this impulse. This inner impulse is the angel, that helps us to do good. The belief in angels means that we must obey the dictates of this noble impulse. The impulse that goads us to do some evil is the devil. A Muslim is enjoined to believe in the angels and disbelieve in the devil. This explains the real significance of belief in Islam, which, as already pointed out, always carries practice with it. Belief in angels means *to obey* the impulse for good; and disbelief in devil or satan means to *reject* evil dictates. Sometimes good people are metaphorically called angels as they suggest others to do good; while bad people are called devils, as they invite others to evil.

It is a popular belief that religion and reason are enemies to each other. As science is based upon reason, it is also generally supposed that religion and science cannot go hand-in-hand. People often say that the advance of science will dig the grave of religion. This view, however, is based upon a misconception. A true religion can never be against the established truth of science ; as truth is always truth whether scientific or religious. If there is any real, tangible conflict between the word of God and a scientific truth ; either the word of God is mis-interpreted, or the scientific " truth " is yet a mere theory which has not reached the stage of an established fact. Our scientific knowledge is yet progressing. It has not yet reached the final goal of perfection. New laws of nature are being discovered every day. Our inventions of to-day were the mysteries of our forefathers. No body dreamt of television and radio one hundred years back. But to-day they are the things of the past. Therefore, it will be folly to judge the word of God according to our scientific theories, which are always subject to change. But it is also equally true that an established truth of science can not be against the word of God, as truth is truth. The Holy Qur-án is a book that has encouraged scientific research. Nay it has guided science to the truth, and rectified its mistakes. There was a time when scientists believed the sun to be stationary ; while the Holy Qur-án said : " the sun runs on to the end of its course." (xxxvi : 38) To-day the old theory of science has been smashed by the

latest research and it has been discovered that the sun too rotates in its orbit. Thus science has at last paid homage to the word of God. The instances of this type can be multiplied but the short space at my disposal does not permit me to do so. In short, the advance of science "instead of eclipsing" will always add to the lustre of Islam.

GOD

HUMAN NATURE'S VOICE

ہا ھے یا نہ ھے

There is a pain in every heart, its cure may or may not be ;

Servitude is manifest from the very condition of man, God may or may not be.

Thus spoke Akbar, a master mind of the present age. The poet has very tersely touched upon two important points, about the existence of God. There is a craving, a feeling, (pain) the poet says, for a Supreme Power in every human heart : and there must be some means (cure) to satisfy this impulse of human nature. And again, the very condition of man, the poet continues, shows his deficiency and indicates that he is seeking after some Higher Power. Man, with all his vast potentialities, still realizes his weakness to mould his destiny. With all the earthly means

at his disposal, he still finds himself helpless. Hazrat Ali was once questioned: "What is God?"" When all earthly hopes," he answered," of a man are frustrated, and he finds himself absolutely helpless in a difficulty, the idea of a Supreme Power flashes to his mind, that may come to his rescue. This Supreme Power is God." Thus belief in God has been implanted in human nature; and every soul has got an innate craving for Him. The Qur-án has also pointed out this natural yearning of man in these words: "Am I not Your Lord?, They said: Yes, we bear witness" (vii: 172). That is, every man's soul spontaneously cries for his Creator; and this testimony of human nature is a conclusive proof of God. Hali, another master mind of the present age, puts it still more forcibly in the following verses:—

کانٹا ہے ہر اک جگر میں اٹکا تیرا
حلقہ ہے ہر اک گوش میں لٹکا تیرا
مانا نہیں جس نے تجھے جانا ہے ضرور
بھٹکے ہوئے دل میں بھی ہے کھٹکا تیرا

The tackle of Thy Personality has hooked every heart.

The ring of Thy bondage hangs with every ear.

One who has no faith in Thee, still does recognize Thee.

Even a strayed heart has got Thy fear.

Again:

هندو نے صنم میں جلوہ پایا تیرا
آتش پہ مغاں نے راگ گایا تیرا
دہری نے کیا دہر سے تعبیر تجھے
انکار کسی سے نہ بن آیا تیرا

The Hindu finds Thy beauty in the idol.

The high priest of Zoroastrians sings Thy song on the fire.

The atheist interprets Thee in the terms of Time.

Nobody can afford to deny Thy Existence.

PROPHETS' EVIDENCE

And this evidence of human nature, which is universal, is corroborated by another equally universal evidence. In all countries, and in all ages, there have appeared prophets or Divine messengers who have claimed to realize the existence of God. Their Faith in Him has been so strong, as if they have seen Him. These prophets appeared at different times, and in different countries, but the messsge they brought was one and the same in substance. This shows that the source of their teachings is one and the same—God. This evidence which goes back to the early dawn of humanity, and is found in the annals of every nation of the world, cannot be brushed aside by a sensible man. Even in our own days, every land must have its saints or religious personalities, who have a living

faith in God, based upon their spiritual experiences. How can one ignore the evidence of the whole humanity, and say there is no God ?

SCIENTIFIC PROOF

Belief in God is thus the most important doctrine of all revealed religions ; and it was chiefly based upon the Divine Revelation. But the advance of science has recently furnished fresh proofs of the Existence of God. If we look to the universe and study nature, we are driven to the conclusion that there must be a great creator and organiser behind the veil. We find a perfect, and well arranged order in the world. Every necessity of life has been provided for us. We breathe and there is plenty of air for our lungs, we want food to eat, and the land, we live on, produces for us varieties of food having different kinds of vitamine for the growth of our body ; we feel thirsty, and we have got water to quench our thirst. In short, we have got full provisions to meet our needs ; and these various things are created for our use. This shows that every thing in the world has got an object, a set purpose ; and this proves a design, and conseqnently a designer. This design can be traced back to the very beginning of creation. The entire universe is made of 92 elements such as Hydrogen, Helium, Gold, etc. Now, these elements consist of atoms, which are further subdivided into electrons, *i.e.*, negatively charged electricity, and protons, *i.e.*, positively charged electricity. These electrons and protons are created in countless numbers, and yet it is wonderful that they are identical. It is

through the grouping of these electrons and protons that we get the different atoms of elements. In short, the world, we live in, owes its existence and origin to electrons and protons, which mixing together give birth to new elements. But this mixing up is subject to a law known as the Law of Definite Proportion; which means that when two elements are chemically combined, they always combine in a definite proportion. For instance, 2 pounds of Hydrogen will always combine with 16 pounds of Oxygen and will give 18 pounds of water. It never happens that 2 pounds of Hydrogen will combine with *less* or *more* than 16 pounds of Oxygen. If we try to mix them up in a different proportion, they will remain unaffected and we will not get the new substance, *i.e.*, water. This shows that the measure of their combination is pre-ordained; which again 'proves' an Intelligent Design. In the word of the Qur-án this *measure* (Taqdeer) is ordained by God. The Holy Book says: "He (God) created everything, and ordained for it a measure" (xxv : 2).

There is also another law of nature that is working in the universe—the law of gravity. The sun, the moon, the earth, attract each other; and this attraction is regulated by the distance and the magnitude of the bodies concerned. For instance, had our earth been a little bigger than that it is at present, the law of gravity would have made us unable to walk on the globe. Thus every thing in the world is created in an ordained measure to suit the object in view. There is, no doubt, a great Mathematician behind the veil, who is operating this huge machinery with consummate skill and knowledge.

Biology a century ago could find no purpose in the working of nature. Nature was supposed to be blind, and it was assumed that its freaks and blunders had given in a haphazard way the different shapes to matter Evidently it gave a death-blow to the belief in the existence of God. But subsequently the scientific research discovered that in the universe there were governing principles which science called law and order. Thus the so-called blunders of nature in the light of new discovery, appeared to be various orders of a well-organized system, which obeyed one universal law. It was realized that nature was *not* blind, rather it followed a prescribed course, under a prescribed law. Law and obedience to it was seen prevading the whole cosmos. It was not the dead matter of former biology with no scheme or purpose before it ; but something which shared and possessed law-abidingness. This discovery revolutionized the whole domain of scientific research. The conception of " matter " was entirely changed. To avoid, therefore, the old associations of the word " matter," a new name was proposed to signify the attribute of the matter. The name chosen was " Law Substance," denoting that this substance is invariably obedient to a law. It was also further ascertained that this universal law is a curious collection of antethesis working ultimately for one common goal. Every element was working, in a way antagonistic to the requirements of the other, and yet it contributed to the great harmony. Heterogeneity was found everywhere, and yet out of this heterogeneity came out homogeneity. Conflicting elements work in harmony for one great end. This phenomenon of

nature compelled the biologists to believe in the working of one hand that ruled over nature, and brought its discord into concord. The universe may be likened to a big organ of music. Its chords emit different tunes, high and low, and yet played by the master Hand of its Creator produce an exquisite music that fills every hearer with rapturous joy. This harmony in the universe created a new creed which is known as Monism. Further research in this direction has established that the activities of Law Substance, subject to certain laws as they are, are subject to a design as well. Everything in the universe is working for a specified object, and has a special part to play. Apparently jarring elements of the universe really stand in supplementary or complementary relation to each other ; and are progressing not aimlessly but towards a certain set design. It has been further proved that the accomplishment of the design is not carried out in a haphazard way ; but it evinces great intelligence coupled with pre-measurement. The best example of this intelligence is found in the creation of man. We all know that man is a rational animal. He has been endowed with reason. Had he been a product of blind nature, how would he have got this wonderful intellect ? Man's intelligence shows that he has received this gift from his Creator who must Himself be intelligent. The Qur-án also puts the creation of man as a sign of God : " Does not man see that We have created him from the small life-germ, then lo he is an open disputant. And he strikes out a likeness for Us, and forgets his own creation" (xxxvi : 77-78). Therefore in order to know God, a man should ponder over his own self. There is

a saying of the Holy Prophet : من عرف نفسه فقد عرف ربه
One who realizes his own self realizes his Creator. God is no doubt infinite ; but we can find His clue if we study our own selves. It is through His works, that He is known ; and man is decidedly the most beautiful design of the Divine hand. In short, science has led us to believe in one working Hand that rules the universe with law and intelligence that puts the different elements of nature to work in order to achieve the great objects and that creates out of heterogeneity a homogeneity. Evolution is also another verity discovered by science. Everything in the world attains to its perfection by following a course of evolution. In brief, science worships law, monism, design, intelligence and evolution. And these are the chief attributes of the God of Islam, called Allah in the Qur-án. I quote below only a few verses from the Holy Book, throwing light on the subject, and leave it to the reader to judge how beautifully the Word of God has depicted the chief attributes of the Supreme Being :

(1) All praise is due to Allah, Who is the *Evolver* of all the worlds (i : 1).

(2) God is the source of *law that receives obedience* from everything (iii : 82).

(3) O men ! serve your Lord Who *created* you and those before you, so that *you may guard against evil.* (ii : 21).

(4) He it is who *created for you* what is in the earth (ii : 29).

(5) Our Lord is He who gave to everything its creation *then guided to its goal* (xx : 49-50).

(6) Rabb is He who gave everything its shape,

measure, quality of materials to *bring at to its perfection* and put it *on the right path to reach the goal.* (xx : 50).

It will be seen in above quotations that the words which I have italicised clearly point out the Divine attributes which science believes to be working in nature. Thus science is in perfect harmony with Islam which is the religion of nature. The Qur-án is the Word of God ; while nature is the work of God ; therefore they corroborate each other. The more the world advances in knowledge and science, the more will it be convinced of the truth of Islam.

We are undoubtedly living in a scientific age. The days of superstition and blind faith are gone for ever. Credulity has no future before it. In the present age, everything must be based upon truth and facts. And that is exactly what the Qur-án taught us over thirteen hundred years ago. It clearly said : " And most of them (people) do not follow anything but conjecture, surely conjecture will not avail aught against the truth " (x : 36). Again ; " say : are the blind and seeing alike, or can the darkness and the light be equal " (xiii : 16). Thus observation which is the basic principle of modern science has been taught by the Qur-án. Islam is indeed a great champion of scientific research. That is why the early Muslims played a most important part in the revival of learning and science.

ISLAM, THE NATURAL RELIGION OF MAN

I have headed this article with a verse of the Holy Qur-án, which says that a " right religion " is based

upon the "nature made by Allah in which He has made men." Islam, according to this verse, is the natural religion of man. If the reader has studied the previous pages carefully he will not fail to discern how the fundamental principles of Islam respond to the cravings of human nature. The unity and all comprehensive providence of God, the universality of the Divine revelation, and the accountability of human actions in life after-death are recognized by all religions and all nations. And their universal acceptance denotes that the very human nature bears testimony to their truth. Again, Islam is the natural religion of man because it fosters the various instincts and faculties of human nature. For instance, in prayer we have the means of satisfying our natural desire of opening our hearts to our Creator, in Zakat (charity) we give practical expression to our inner feelings of human sympathy for our fellow beings; in fasting we meet the demand of reducing our over-growth and also foster our sympathies with those who starve through poverty, in pilgrimage (Hajj) we perform an act of highest devotion to God, and undertake a long journey to gratify our natural aspiration to study humanity at large. Thus every religious institution in Islam has got a close touch with human nature and develops one side of it or the other. If religion is meant for man, it must be according to his nature. And surely Islam is such a religion.